

AN  
EXPOSITION  
OF THE DOMINICAL  
EPISTLES AND GOSPELS,

vsed in our English Liturgie,  
*throughout the whole yeere.*

TOGETHER WITH A REA-  
SON WHY THE CHVRCH  
did chuse the same.

By IOHN BOYS, *Doctor*  
of Diuinitie.

The Spring-part from the first in Lent to  
Whitsunday.

*Augustin. de Trinitate, lib. 4. cap. 6.*

Contra rationem nemo sobrius,  
Contra scripturas nemo Christianus,  
Contra ecclesiam nemo pacificus senserit.



AT LONDON  
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*William Aspley.* 1610.



AM

# EXPOSITION

## OF THE DOMINICAL

### EPISCOPAL CHURCH

OF THE UNITED STATES

AND TERRITORIES

### TOGETHER WITH A

### GENERAL CONVENTION

### OF THE BISHOPS

### OF THE EPISCOPAL CHURCH

### OF THE UNITED STATES

### AND TERRITORIES

### IN THE CITY OF

### NEW YORK

### ON THE 15TH DAY OF

### JULY 1870

### AT THE CITY OF NEW YORK

### IN THE CHURCH OF ST. PAUL

### AND ST. ANDREW

### ON THE 15TH DAY OF

### JULY 1870

### AT THE CITY OF NEW YORK

### IN THE CHURCH OF ST. PAUL

### AND ST. ANDREW



TO THE RIGHT  
REVEREND AND  
WORTHILY HONORED FA-

ther in God, WILLIAM BARLOWV,  
Lord Bishop of Lincolne,  
*Grace and peace.*

**I**T is Israels glorie, that in  
her present conflict with  
Babel, our Preachers haue  
foiled their *Parsons*, our  
*Abbots* their *Bishops*, our  
Bishops their Cardinals, our most meeke  
Prince their most insulting and bull-bel-  
lowing Pope. *Saul hath slaine his thousand,*  
*and David his ten thousand.* In this holy  
warre though I haue not marched as *Iehu*  
furiouſlie, yet (by Gods assistance who  
taught my fingers to fight) I haue passed  
many pikes, and giuen a few blowes free-  
ly. With what successe I cannot say, *for let*  
*not him that girdeth his harnesse boast him-*  
A 2 *selfe,*

## *The Epistle Dedicatorie.*

*selfe, as he that putteth it off. And yet the gracious fauours of mine honourable Chiefe the Lord Archbishop of Canterburie, concurring with your Lordships helpfull directions, and hopefull encouragements, as Drums and Trumpets inciting me to proceed, makeme say with S. Paul, I forget that which is behind, and endeuour my selfe vnto that which is before. The Lord of hosts euer blesse your, and mine, and all their handie worke who fight his battels in sinceritie; that when these warres are ended, and the Church militant made triumphant, hauing fought a good fight we may be more then Conquerors, eternally rewarded with an inmortall crowne of glorie through the victorie of our great Captaine Christ Iesus, to whose blessed protection I commit your Lordship, euer resting*

*Your Lordships truly affected in  
all Christian loue and dutie,*

*John Boys.*



# THE FIRST SVNDAY IN LENT.

The Epistle. 2. C O R. 6. 1.

*We as helpers exhort you, that ye receive not the grace of God in vaine, &c.*



HE Lent-fast hath bin of good credit, and is of great continuance: for although it was neuer commanded by God in precept, yet, as <sup>a</sup> Hierome and <sup>b</sup> Augustine thinke, commended by Christ in paterne; whose iudgement I follow so farre as our Church, intimating in the Collect for this day, that *Christ fasted fortie daies and fortie nights for our sakes*: as <sup>c</sup> Chrysostome, for our instruction; as <sup>d</sup> other, for our example; so farre soorth as that action of Christ is <sup>e</sup> imitable, considered as a morall, and not as a miracle.

I dare not say with <sup>f</sup> Ambrose (for the Papists haue <sup>g</sup> fathered this saying vpon him) *In totum non obseruare sacrilegum est, ex parte violare peccatū est*: yet for as much as <sup>h</sup> Protestant Diuines auow that some Lent in different degrees hath been generally kept in <sup>i</sup> all ages, I will say with <sup>k</sup> Augustine, that it is an insolent madnes to neglect that, which the whole Church obserues.

It is true that our whole life should be nothing else but a

B

Lent

<sup>a</sup> Comment. in cap. 58. Iſaie.

<sup>b</sup> Epist. 119. cap. 15. for so D. Fulke in Matth. 4. 2. conſtraieth him.

<sup>c</sup> Apud Thom. in Matth. 4.

<sup>d</sup> See Dr. Field of the Church, lib. 3. cap. 19.

<sup>e</sup> Modo poſſibili. Iansen. concord. cap. 15.

<sup>f</sup> Serm. 37.

<sup>g</sup> Erasmus and other hold those sermons of Ambrose counterfeited.

<sup>h</sup> Dr. Mortons appeale, lib. 2. cap. 24. ſect. 1.

<sup>i</sup> See Dr. Abbot againſt Hill. pag. 379. 380. &c.

<sup>j</sup> Bellarm. de bonis operibus in particular. lib. 2. cap. 14.

<sup>k</sup> Epist. 118. c. 5.

We keepe Lent for uniformitie with other Chriſtian Churches, and conſormitie to our forefathers.

Dr. Abbot ubi ſupra, pag. 400.



<sup>1</sup> Bernard. ser. 3.  
de ieiunio qua-  
drages.

<sup>m</sup> Relation of  
religion used in  
the west parts of  
the world: sect.  
10. anowed by  
the most iudi-  
cious author  
himselfe.

\* 1. Sunday how  
he fasted & was  
tempted, 3. & 5.  
reuiled, 6. and al  
that weeke cru-  
cified and bu-  
ried.

\* Epist. Sunday  
3. and 6.

<sup>n</sup> Sanchez. con. 1.  
Dom. 1. qua-  
drages.

<sup>1</sup> Lent to prepare our selues against the Sabbath of our death,  
and Easter of our resurrection: <sup>m</sup> but seeing the corrup-  
tion of our daies, & wickednes of our natures is so much  
exorbitant, as that it is a hard matter to hold the com-  
mon sort of men at all times within the lists of pietie, iu-  
stice and sobrietie, it is fit there should bee one time at  
least in the yeere, and that of a reasonable continuance,  
for the recalling of them vnto some more staied courses  
and seuerer cogitations; and this time was chosen as fit-  
test, in praier, fasting, and mourning to turne to the Lord;  
because that herein we remember how Christ \* suffered  
for our sin, which is the most preuailing motiue to make  
vs hate sinne, as also for that after this meditation of his  
sufferings and \* conforming our selues vnto them, his  
ioyfull resurrection for our iustification immediatly pre-  
sents it selfe vnto vs, in solemnitie whereof, all men vn-  
baptized were wont to be brought vnto the sacred font;  
and al baptized of yeeres and discretion approched with  
great deuotion vnto the Lords holie table: See *'Bellarm.*  
*de bonis operibus in partic. lib. 2. cap. 16. and Doctor Field of*  
*the Church, lib. 3. cap. 19. pag. 105.*

And lest wee should want directions herein, it is or-  
dered by the Church at the beginning of Lent aply,  
that *Paul* in the *Epistle* should teach vs how to fast by  
lesson, and *Christ* in the *Gospel* how to fast by example,  
being not only *vox clamans*, as *Iohn Baptist*, a crying  
voyce, but <sup>a</sup> *verbum operans*, a working word in the wil-  
dernesse.

Saint



S. Pauls  
advice  
cōcerns  
the

People, that they receive  
not the grace of God in  
vaine: pressed by text  
out of Esay:

Pastors, in  
their

Calling, vers. 1. *Evangelistas, helpers, or  
workers together.*

Cariage

Generally, vers. 3. *Let vs  
give none occasion of  
euil, that in our office be  
found no fault.*

Particularly, verse 4. *In  
much patience, &c.*

*Not in vaine*] S. Paul shewed in the words immediatly  
before, that Christ, who knew no sinne, for vs was made  
sinne, that wee should be made the righteousnes of God  
in him; and therefore, *receiue not in vaine this great grace  
of God*, o that is, the Gospell reuealing this grace. Now  
to receiue the Gospel in vaine, is, not to beleue it, or p so  
to beleue, that wee bring not forth any fruite thereof  
in our life, q but rather hide our talents in the ground; as  
S. Hierome in one word: *In vanum gratiam Dei recipit,  
qui in nouo Testamento non nouus est*: Hee receiue the  
grace of God in vaine, who doth not become a new man  
vnder the new Testament: for the grace of God that  
bringeth saluation vnto all men appearing, teacheth vs  
to denie vngodlinesse and worldly lusts, and that wee  
should liue soberly, and righteously, and godly in this  
present world.

If thou spend good houres in ill actions, or great bles-  
sings to bad purposes, assuredly thou art a traitor and  
theefe, to God, who redeemed thee from the hands of all  
thine enemies, and that with an inestimable price, for  
this

o *Sacerius in  
loc.*

p *Fide vacua  
operibus fidei.  
Caietan. in loc.*

q *Ferus ser. 10.  
Dam. 1. quadra-  
ges.*

r *Com. in loc.  
2. Tit. 11.*

this end that thou shouldest obserue him, and serue none but him all the daies of thy life.

This exhortation is pressed heere by text out of Esay, chap. 49. vers. 8. *For he saith, that is, God the Father, I haue heard thee,* <sup>a</sup> that is, God the Sonne; *in a time accepted, and in the day of saluation,* <sup>x</sup> that is, in the fulnes of time, Galat. 4. 4. This then is a prophetic of Christ: God the Father heard God the Sonne for vs in an acceptable time: where note the sweete order of the blessed Spirit, first an *acceptable time*, then *the day of saluation*; insinuating that our saluation is altogether from Gods free grace, by the merits and mediation of Christ, who died for our sinnes, and rose againe for our iustification.

*Behold now is that accepted time*] A sermon hath two principal parts, explication and application: our Apostle therefore doth not only propound, but applie this Scripture. *Now is the time; now is the day: ⁊ relatiue ad Deum*, in respect of God, an accepted time: *relatiue ad homines*, in respect of men, a day of saluation.

All our time before the Gospell, was a darke night of ignorance, Rom. 13. 12. but since the light of the world, the Sunne of righteousness hath appeared in our Horizon, illuminating al such as sit in darknes, and in the shadow of death, a bright day of saluation is come: the <sup>z</sup> Gospell is the day, Christ is the light, faith is the eye, which apprehends this light: hee then that <sup>a</sup> sleepes still, and standeth not vp fro the dead, receiues the grace of God in vaine. He that sleeps and openeth not faiths eye to behold the great light sent into the world, receiues it not at all; he that awaketh and openeth his eye, but ariseth not from the workes of darknes, and bed of sinne, receiveth it in vaine. Walke therefore, faith <sup>b</sup> Christ, in the day, the <sup>c</sup> night commeth wherein no man can worke; now is the time, now is the day, neglect not this opportunitie; this is our day, the next is the Lords day, wherein he will iudge such as haue receiued his grace in vaine: for an <sup>d</sup> Angel of heauen hath sworne by him that liueth

for

<sup>e</sup> Erasmus annot. in loc.

<sup>a</sup> Mariorat. ex Calvin in loc.

<sup>x</sup> Aquin. in loc.

<sup>z</sup> Caietan in loc.

<sup>z</sup> Luther. possil. maior. epist.

Dsm. 1. Advent.

<sup>a</sup> Ephes. 5. 14.

<sup>b</sup> Iohn 11. 9.

<sup>c</sup> Iohn 9. 4.

<sup>d</sup> Apocal. 10. 6.

for euermore, *that time should be no more*; <sup>e</sup> that is, after this acceptable time, no more time for repentance, no more daies of saluation. Hee that refuseth heere to take good counsell cheap, shall hereafter buy repentance too deare: the water what way it gets a vent, that way the streame will make a current: the tree falleth as it groweth, and so *qualis vita, finis ita*: Men die for the most part as they liue. Learne then in growing to sway right, looke to Ierusalem aboue, that you may fall right. As this world shall leaue you, the next shall finde you. Foure good mothers haue foure bad daughters; Truth hath hatred, Familiaritie contempt, Prosperitie pride, Securitie perill: awake from sleepe, it is now day, work your <sup>f</sup> saluation in feare and trembling, & while it is called to day.

The rest of this Epistle concernes especially Pastors, intimating what they be for their calling, and what they should be for their cariage. They be for their calling *helpers*, or workers together, and that in respect

of { their <sup>h</sup> fellow Ministers.  
the <sup>i</sup> people.  
k God.

First, they must be coadiuuant one to another, as <sup>i</sup> Peter and Iohn gaue to Paul and Barnabas the right hands of fellowship: they must ioine together in the preaching of one Lord, one faith, one baptisme. For if diuision of tongues hindred the building of Babel, then diuision of hearts much more the building of Ierusalem. Homebred dissensions in a Church are *amicorum dispendia, hostium compendia*; a Lent to friends, a Christmas to foes. O<sup>m</sup> pray for the peace of Ierusalem, that it may bee at vnitie within it selfe; peace within her walles, and plenteousnes within her palaces. <sup>n</sup> If her children, as the twins of Rebecca, struggle within her, it cannot bee but with great paine and more griefe. The Kings daughter is all glorious within, her clothing is of wrought gold, and needle worke, wrought about with diuers colours; and <sup>o</sup> so there is in the Church one faith, and varietie of

<sup>e</sup> *Ferus ubi supra.*

<sup>f</sup> Philip. 2. 12.

<sup>g</sup> Heb. 3. 13.

<sup>h</sup> Bullinger apud Marlorat in loc.

<sup>i</sup> Theophylact in loc.

<sup>k</sup> Caietan in loc.

<sup>l</sup> Galat. 2. 9.

<sup>m</sup> Psal. 122.

<sup>n</sup> Chrysostome.

<sup>o</sup> Augustin in

Psal. 44.

*p* Idem *epist.* 86.

Ceremonies; an vnitie for doctrine, but not alwaies in rites an vniformitie: P now these diuers colours in the same garment may not beget a contentious opposition in the members of one bodie: wee may not diuide this coate without seame, but so *worke together*, as that wee may keepe the vnitie of the Spirit in the bond of peace.

*q* 1. *Cor.* 4. 15.

Secondly, Preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle told the *q* Corinthians: *In Christ Iesus I haue begotten you through the Gospell.* And as it were mothers to bring them vnto the life of grace: *Galat. 4. 19. My little children, of whom I trauele in birth againe, till Christ be formed in you.* And after the people be spiritually borne, the Ministers are *r* nurses and tutors vnto them, exhorting them, as *Paul* here, that they *receiue not the grace of God in vaine.* They feed them sometime with *t* milke, sometime with strong meate, till they bee of *t* full growth in Christ. In affliction, as *Simon*, helping to beare their crosses; in prosperitie, like *Timothy*, *u* charging them not to be high minded, and that they trust not in vncertaine riches, but in the liuing Lord. In a word, good Preachers are helpers of their hearers,

*r* 1. *Thess.* 2. 7.

*t* 1. *Cor.* 3. 2.

*t* *Ephes.* 4. 13.

*u* 1. *Tim.* 6. 17.

*x* *Hieron.* in *loc.*

*y* *Aquin.* in *loc.*

*z* *Gorran.* in *loc.*

In  $\left\{ \begin{array}{l} x. \text{ preaching.} \\ y. \text{ practise.} \\ z. \text{ prayer.} \end{array} \right.$

*a* *Epist.* to *Philemon*, vers. 19.

*b* 1. *Cor.* 3. 9.

*c* *Esay* 40. 13.

Our fruitfull preaching is a great helpe, our holy practise greater, our holy prayer (as *Gorran* obserues) is the greatest of all: therefore your debt and dutie to spiritual Pastors is such, as that *a Paul* told *Philemon*, *thou owest vnto me euen thine owne selfe.*

Thirdly, Preachers are helpers in respect of God, *b* *enim* labourers together with God, helping, not as efficient, but as instrumental causes, as *Paul* constructh himselfe: *Neither is he that planteth any thing, neither he that watereth, but God that giueth increase.* They doe not administer helpe to God, *c* for who can instruct his spirit? but God workes in them as in his agents and ambassadors.



dours. <sup>d</sup> Ambrose calls them *actores Dei*. So Saint. Gregory saying is true; The good which a man doth, is both the worke of man, and the worke of God. See before Epist. Dom. 3. Advent. It is then our <sup>e</sup> part first to preach, and then to presse the Gospell as the factors of God, that his grace be not receiued in vaine.

Let vs giue none occasion of euill] It is an indelible blot to Doctor Shaw, the <sup>f</sup> Preacher and Proctor at Pauls Crosse for King Richard the third, that he was <sup>g</sup> reputed a man of greater fame then learning, and of greater learning then honestie. Good Preachers are <sup>h</sup> *lux mundi*, the light of the world; bad, *tenebra mundi*, saith <sup>i</sup> Bernard, fogs and mists, which keepe the people from seeing the light of the Gospell, and receiuing the grace of God. If there were no more scandalous Ministers in all England but one, yet it were too many by one. <sup>k</sup> *Monstruosa res est sedes prima, vita ima, lingua magniloqua & manus otiosa, sermo multus & fructus nullus, &c.* <sup>l</sup> *Habet enim ut obediēter audiatur quantacūq; granditate dictionis maius pondus vita docentis*: In current coyne there must be good mettall, the right stamp, and the iust weight; if we preach well and liue ill, our mettall is good, but our stamp bad; if we liue well and preach ill, our stampe is good, but our mettall bad; if wee both preach and liue well, our penie then is good siluer: and therefore let vs giue none occasion of euill, that in our office be found no fault, but in all things let vs behaue our selues as the Ministers of God, exhorting and helping the people that they receiue not the grace of God in vaine.

In much patience] <sup>m</sup> Not in little but in much, as Caietan vpon the place, *longa & magna*; the Miter becomes Aaron, not a smiter; hee must fight with <sup>n</sup> beasts, euen with <sup>o</sup> rauening wolues in sheepes clothing, with Diuels vnder the names of Saints; he must deale with <sup>p</sup> vnreasonable men, euer readie to cauill at whatsoeuer he doth or saith: and therefore little patience will be to little purpose, much is happily not enough.

<sup>d</sup> Comment. in 1. Tim. 3.

<sup>e</sup> Calvin. apud Marlorat. in loc.

<sup>f</sup> Polydor. Anglican. hist. lib. 25  
<sup>g</sup> Sir Thomas Moore in Ric. 3.  
<sup>h</sup> Matth. 5. 14.  
<sup>i</sup> Ser. 86. super Cantica.

<sup>k</sup> Bernard. de considerat. lib. 2.

<sup>l</sup> Augustin. de doctrin. Christian. lib. 4. c. 27.

<sup>m</sup> Theophylact. in loc.

<sup>n</sup> 1. Cor. 15. 32.

<sup>o</sup> Matth. 7. 15.

<sup>p</sup> 2. Thess. 3. 2.



¶ *Genua.*

¶ *Vulgar Latin.*

¶ *Luther. in loc.*

¶ *1. King. 18. 17.*

¶ *Act. 19. 27.*

¶ *Iohn 19. 12.*

¶ *Act. 17. 6.*

¶ *D. Andrewes  
con. ad conuo-  
cat. anno 1592.*

¶ *Iesuit. cat. lib.  
3. cap. 11.*

¶ *Watson. Quod-  
libet. 1. art. 1.*

¶ *See relation of  
religion vsed in  
the west parts of  
the world,  
lib. 28.*

¶ *Trauels of  
Englishmen in-  
to farre coun-  
tries, pag. 15.*

¶ *Sparing dis-  
course, pag. 7. 8.*

¶ *Quodlibet. 3.  
art. 2.*

¶ *Ibid. art. 10.*

¶ *Quodlibet. 4.  
art. 2.*

*In strifes*] Or, as other translations, in tumults and seditions. As patient, not as an agent; for he that must haue much patience, may not be turbulent in a State, but submit himselfe to the government of higher powers. A Diuine must be in *strifes* as in *stripes*, in *necessities*, in *anguishes*, in *prisonments*; *¶ qua nulli inferre, verum ab alijs ferre conuenit*, in all which he must beare, not beate. Or in *strife*, that is, accused of strife wrongfully. So King *Ahab* said, *Eliab* troubled Israel; and *Demetrius*, that *Paul* was a dangerous man vnto the Common-wealth of Ephesus; and the *Iewes*, that Christ had spoken against *Cæsar*, and that his followers had subuerted the state of the world: It is euery Christians liuerie, which once the renowned *Elizabeth* in her poesie; *Much suspected by me, nothing proued can be.*

The Iesuites are quite contrarie to this example; not accused only, but also conuicted of treasonable plots and practises, actors in strife, not martyrs in tumults, but murderers; as one of our side wittily, *Flagella reipublica, scabellum seditionis*; as one of their side bitterly, their pulpits are drummes & trumpets, incensing Princes one against another. All their confessions are as instructions, or rather destructions to teach rebellion, as their old friend in his *Quodlibeticall* discourse: *The reading of the Iesuits to the English youths in the Seminaries abroad, was the stroke of flintie heads on steely hearts, that gaue fire to the seditious match, which hath well nigh set all Christendome on flame.* They vaunt indeed, that the Church is the soule of the world; the Clergie of the Church; and they of the Clergie: but as *travellers*, of *Constantinople*, that it is a citie in a wood, or a wood in a citie; so the Iesuit is a *statizing Priest*, a *Court-rabb*, more cunning in *Aretine*, *Lucian*, *Machiavel*, then in his Breuiaries and Bible, not in *commission* from God or the Church, but of *Belials* brood, a vicar of *hell*. This and more then this our aduersaries say; this or as much as this our selues see: for all Iesuits being enthralled vnto their generals, and all generals

rales vnto the Pope, they must as hands and feete worke and walke, as that their head shall deuise, being aboute al other in their actiue, not as *Paul* here, passiue.

*In labours*] Euery Christian should haue a sweating brow, or a working braine: *S. Paul* had both, and the popish Monks for the most part haue neither. In old time none were cloistered but such as would labour, *non iam propter victus necessitatem, quam propter anima salutem*, as *S. Hierome* doth report; not so much for their bodilie reliefe, as their soules health. In latter ages, as *k Erasmus* obserued, *Monkes are more then men at their meate, lesse then women at their worke; regulares gulares*, as another pretilie. The pampering of themselves, and staruing of many parishes impropriate belonging to their charge, makes me remember how a *fat-man* in Rome riding alwaies vpon a very leane horse, being asked vpon a time the reason thereof, answered readily, that hee fed himselfe, but trusted other to feede his horse. As *m Vespasian* said, *Oportet imperatorem stantem mori*: so recurrend *n Iewel*: *Oportet episcopum concionantem mori*: It is as fit for a priest to die studying, as for a prince to die standing.

As *a Christ* said of his yoke, that it was an easie yoke, yet a yoke; and as *p Ambrose* of mariage, that it is a sweet bond, yet a bond; so to be a Clergie man, is a worthie worke, saith our *q Apostle*, yet a worke, *non palmaris sed pulueris*, as the next word of the text intimates, *In watchings*] Our Sauours speech vnto *Peter* and the rest of his Apostles; *Henceforth sleep and take your rest*, is no grace *ad dormiendum* (as *Interpreters* obserue) but a plaine *Ironie*. For if all ought to watch, much more *u watchmen*; whereas therefore *S. Luke* records in the second chapter of his Gospell, how shepheards abiding in the field, kept watch by night, because of their flocke, *x Bernard* applieth it vnto the spirituall Pastor: *Hac mea sunt, mihi appointur, mihi proponuntur imitanda*: This was written for our instruction and example.

*1 Epist. ad Rusticum tom. 1. fol. 46.*

*k In Colloq. Franciscan.*

*1 Aulus Gellius lib. 4. cap. 20.*

*m Xiphilin. in vita Vespasian.*

*n D. Humfred. in vita Iewel.*

*o Matth. 11. 30.*

*p Exhort. ad virgines.*

*q 1. Tim. 3. 1.*

*r Matth. 26. 45.*

*s Theophylacti, Erasmus, Calvin, in Matth. ubi supra.*

*t Mark. 13. 37.*

*u Ezech. 3. 17.*

*x Serm. 3. in natal. Dom.*

1 Mantuan, ec-  
log. 1.

1 *Ne si forte sopor nos occupet, vlla ferarum  
Sauiat in pecudei.*

If death and sleepe bee most like; sleepe nothing else  
but a short death, and death a long sleepe, then the more  
we sleepe, the lesse we liue.

2 Perkins refo-  
med Catholike,  
Tit. Fasting.

In fasting] 2 Protestant Diuines } Morall.  
allow three sorts of fasting: } Ciuill.  
} Religious.

2 See S. Ambrose  
de Elia, cap. 16.  
b Hieron. epist.  
Marcel. Tom. 1.  
fol. 116.

The first is a practise of temperance, when as in eating  
and drinking our appetite doth not exceed moderation;  
and this Lent euery Christian in the whole course of his  
life must obserue; for the cup kils more then the canon;  
an 2 intemperate gulligut can neither liue long nor well;  
whereas abstinent b *Asella*, who made fasts her scafts, *ine-  
diam habens pro refectiōe*, liued all her life *sana corpore,  
sanior animā*.

c Church hom. of  
Fasting, part. 2.

The second is, when vpon some particular and politike  
considerations men abstaine from certaine meates, as in  
our Common-wealth obseruing of fish-daies and Lent  
to c preserve the breede of cattell, and to maintaine the  
calling of Fisher-men. And yet our Lent is not meere-  
ly ciuill, but in part religious, as it is apparent in the Col-  
lect for this day: *Giue vs grace to vse such abstinence, that  
our flesh being subdued to the spirit, wee may euer obey thy  
godly motions in righteousness and true holinesse, &c.* as  
d *Paul*, Doth God take care for oxen? So I; Doth the  
Church take care for the liues of beasts, and not for the  
soules of men?

b 1. Cor. 9. 9.

e Ecclesiast. po-  
lic. lib. 5. §. 72.

The third kind then is, when the duties of religion, as  
prayer and humiliation are practised in our fasting: for,  
as learned e *Hooker* iudiciously, much hurt hath growne  
to the Church of God through a false conceit, that fa-  
sting stands in no stead for any spirituall respect, but only  
to take downe the wildnes of flesh and franknes of na-  
ture: for hereupon the world doth now blush to fast,  
supposing that men while they fast, doe rather bewray a  
disease then exercise a vertue; so that the speech of f *Da-  
uid*

f Psal. 69. 10.

uid

uid may bee truly the voyce of the Church in obseruing daies of fast: *I wept and chastened my selfe with fasting, and that was turned to my reproofe.*

Fasting is a matter indifferent in it selfe; but it taketh denomination from the end and vse thereof. If we fast as the<sup>h</sup> couetous to spare cost, or as hypocrites to bee i<sup>h</sup> scene of men, or as the<sup>k</sup> Papists, out of an opinion of merit to satisfie for our sinnes, and hereby to gaine heauen, our fasting is bad: but if we fast for good ends, it is commendable to vse some, yea much fasting, as *Paul* here.

Now the Scripture sets downe three principall vses of fasting, as our Diuines obserue:

1. To chastise the flesh, that it be not too wanton: 1. Cor. 9. 27. See Epist. Septuages. Sunday. *Lasciuientem adolescentulârum carnem crebris & duplicatis ieiunijs frangebat; male uis stomachum dolere quam mentem. Hieron. in epitaphio Pauli.*
2. That the spirit may bee more fervent in prayer; and so the blessed Apostles fasted and prayed: Act. 13.
3. To profess our guiltinesse and humiliation vnto God for our sinnes, as Nineue: *Ionas 3.*

As *Abraham* said of *Hagar* vnto *Sara*, Gen. 16. 6. *Behold she is in thine hands; doe with her as it pleaseth thee*: so if thou be regenerate, thou hast thy bodie committed to thy discretion to chastise by private fasting as thou wilt, and by publike according to the lawes of the Church wherein thou liuest, alway remembering the lesson of *Hierome*, that the perfection and honour of a religious fast consists not in abstaining from meate, but in fasting from mischief. If the wezand hath offended only, then it is enough that it fast; but if all the members haue suffered in sinne, good reason (as *Bernard* excellently) that all should keepe a Lent, that the wanton eye should obserue

2 Church hom. of Fasting, part. 1.  
3 Bonavent. diet. sat. cap. 15.  
4 Matth. 6. 16.  
5 Bellarm. de bonis operibus, lib. 2. cap. 11. Bonavent. ubi supra: & Bernard. in Cant. ser. 66. Abstinencia mea satisfactio pro peccatis.

1 Church of Eng. 2 bi sup. Calvin. Inst. lib. 4. cap. 12. §. 15. Melanct. Brent. Chem. vbi Bel. lar. ubi supra.

m Epist. ad Celsant. Tom. 1. fol. 113. & Chrysost. honor ieiunij, vite emendatio, &c.  
n Ser. 3. de quadrages.



obserue Lent in abstaining from seeing of vanitie; that the curious itching eare should obserue Lent in fasting from idle rumours and vsauourie talke; that the glib tongue should obserue Lent in refraining from euil speaking; especially that the polluted soule should obserue Lent in denying her owne will, and doing Gods will.

o Ambros. ser. 33

o *Quid enim prodest ieiunare visceribus, & luxuriare vena-  
tibus; abstinere cibis, errare peccatis; castigare corpus inedia,  
mentem exercere nequitia; vinum forte non bibere, & e-  
brium cogitatione malignitatis incedere?*

p Com. in loc.

In pursu[er] The Rhemists here reade chastitie, ground-  
ing vpon this text their impure Celibate. But p Ambrose  
construeth it of the Gospels puritie so well as of the bo-  
dies chastitie. q Theodoret interprets it contempt of ri-  
ches; Oecumenius, modestie; Chrysostome, reiecting of  
gifts, and preaching of the Gospel freely. So that it char-  
geth not Clergy-men to be without wiues, except they  
haue the gift of continencie, and will vse it to Gods glo-  
rie.

r Lib. de tempe-  
rantia, quest. 2.  
de luxuria. Ha-  
reticum non est  
credere simpli-  
cem fornicatio-  
nem non esse  
peccatum.

s B. Jewel de-  
fence of Apo-  
log. pag. 357.

The Papists haue so doted on their priests single life,  
that r Martinus de magistris, one of their owne schoole,  
deliuered impudently, that single fornication is no sinne.  
Bishop Jewel being challenged for this as a falsarie, fur-  
ther auowed it out of their owne Doctor Alphonsus de  
Castro. See defence of his Apologie, part. 4. cap. 1. diui-  
sion 1.

t Cardinal Campegius, Albertus Pighius, and other of  
that vncleane generation haue taught, that it is an hone-  
ster thing for a priest to be entangled with many concubines  
in secret, then openly to be ioyned in marriage with one wife:  
for he may not keepe one benefice with one wife, but he  
may haue two benefices and three whores, as their owne  
Cornelius Agrippa de vanitat. scient. cap. 64.

u Com. in 1. Tit.

Their learned Bishop t Espencans affirms, that the  
Romish Officials haue taken a ycerely pension for licen-  
cing the priests their concubines, exacting a payment of  
continent persons also, because, say they, they may haue  
them



them if they list. In their <sup>a</sup> Canons, adulterie is reckoned among the petie sinnes, and so little punished in Clergie-men, as that a Bishop need not <sup>x</sup> depriue them, and a lay-man may not <sup>y</sup> accuse them for incontinencie: for as *Petrus Rauennas* vpon the *Decretals*, Albeit handling and kissing in lay-persons are the beginnings often of incontinent behauiour; yet in Priests it is farre otherwise, for a Priest is presumed to doe these things of charitie and good zeale, so that if a clergie-man embrace a woman, a lay-man, saith the <sup>a</sup> Glosse, must iudge of it thus, that he doth it onely with an intent to blesse her: and thus, as <sup>a</sup> *Augustine* in the like case, *Clamor Sodomorum & Gomorrhæorum multiplicatus est*; The crie of Sodome and Gomorra is multiplied, in that those vices are not only vnpunished, but also openly vsed, and as it were by law authorized.

<sup>b</sup> *Franciscus Turrianus*, a Iesuite of great note, commends a single life so much, as to thinke it essentiall vnto Priesthood, euen by the word of God, and that it is no more lawfull for any person to permit the Clergie to marrie, then to licence a man to steale. But their old <sup>c</sup> *Gratian*, and <sup>d</sup> *Aquin*, their now flourishing <sup>e</sup> Cardinall, and their last <sup>f</sup> Councell affirme the contrarie, concluding that this vow of chastitie is annexed vnto the order of Priesthood only by the positieue law of the Church, and that, as their schoolman <sup>g</sup> *Ioannes Scotus* auoweth, is alterable. And indeed many learned Papists examining the sower fruits of this accursed plant, haue thought it most fit that it should be changed. I will not cite satyricall Poets, as *Mantuan*, *Petrarcha*, *Boccace*, who may be said happily to write from the spirit of bitterness, but their grauest authors inueying against this abomination, euen from the bitterness of spirit.

Abbat <sup>b</sup> *Panormitanus* their great Canonist, saith, I beleene it were a good law, and for the safety of soules, that such as cannot liue chaste, may contract matrimonie; for the Church herein ought to doe as the skilfull Physitian, if he see  
by

<sup>a</sup> Extra. de iudicijs. c. 4. §. de adulterijs.

<sup>a</sup> Gloss. super *Obtentionem confitetur. de concubinis clericorum remouendis licet ad profugandum. & Panormitan. de cohabitatione clericorum & mulierum. si autem.*

<sup>y</sup> Distinct. 81. Maximian. in glossa.

<sup>z</sup> See Iewel vbi sup. pag. 360.

<sup>a</sup> Enchirid. ad Laurent. cap. 80

<sup>b</sup> Cassander. consuli. art. 23.

<sup>c</sup> Causa 26.

<sup>d</sup> 22a quæst. 88. art. 11.

<sup>e</sup> Bellarm. lib. 1. de clericis, c. 19

<sup>f</sup> Con. Trident. sess. 24.

<sup>g</sup> In 4. sent. dist. 36. quæst. 1.

<sup>h</sup> Extra. de clericis coniugatis, cap. cum olim.

by good experience that his medicine doth rather hurt, then helpe, taketh it cleane away.

<sup>l</sup> De rerum in-  
uent. lib. 5. cap. 4.

<sup>i</sup> Polydor Virgil, an author among them of good esteeme; No crime ever brought either more shame to Priesthood, or more hindrance to religion, or more grieve to the godly, then the life of single priests,

<sup>k</sup> See their letters annexed to his consultatio.  
<sup>l</sup> Consult. art. 23.

Georgius Cassander, honoured of the Romane Emperours <sup>k</sup> Ferdinand and Maximilian for the most choice Diuine of that age: <sup>l</sup> The Bishops of later times haue much offended in executing the rigorous law of single life; for it is a snare unto the soules of many yong nonices, and hath occasioned most abominable scandals in the Church.

<sup>m</sup> De modo celebrandi concilium. tit. 46. cited by B. Iewel, ubi supra, p. 190

<sup>m</sup> Durandus, an accurate schoolman; It were good that in a Councell Priests mariage were set at libertie, for hitherto it hath been in vaine to force them unto chastitie.

<sup>n</sup> De traditionibus, part. 3. considerat. de voto continent. art. 4.

<sup>n</sup> Martinus Peresius a popish Bishop: Considering many men of filibie mindes are crept into the Church, it is necessarie that the law of single life should be released utterly, that the holy name of Priesthood be no more blasphemed of carnall and carelesse men.

<sup>o</sup> De continentia, lib. 3. cap. 4. pag. 242.

<sup>o</sup> Espencans: It may be said almost of Rome Christian, as it was of Rome heathen, *Vrbs ejus iam tota lupanar*: All the whole citie is a very stews.

Pope Gregorie the great, vpon an horrible spectacle in a fish-pond, as the spaune of constrained single life, did, for feare of moe murthers, abrogate such ecclesiasticall restraints; as Huldericus Bishop of Angusta reports in an epistle to Pope Nicolas the first.

<sup>p</sup> Magdeburg. cent. 6. col. 686.

Pope Innocentius the third wrote this of the Massepriests in his age: *Manè filium virginis offerunt in choro, sed nocte filium veneris agitant in thoro.*

<sup>q</sup> De vilitat. condition. humanæ, lib. 2. c. 22  
<sup>r</sup> Platin in vita Pij 2.

Pope Pius the second, vpon the like corruptions, openly protested, that he saw many causes why wines should be taken away from Priests at the first; but now he saw many moe and more waightie reasons why they should be restored unto them againe.

The Cardinall of Cremona, being the Popes Legate sent

sent from Rome to London especially for this end, to remove married clergy-men from their Cures; after he had made a long speech in disgrace of honourable marriage, was found the same night committing follie with a whore; *res apertissima negari non potuit, celari non decuit*, as *Henrie Huntingdon* in his<sup>f</sup> historie.

Pope<sup>r</sup> *Sergius* the third kept *Marozia* Earle *Guido* his wife, and got of her another Pope *Iohn* the twelfth; and *Iohn* the<sup>u</sup> eleventh did mortifie his flesh with keeping his minion *Theodora*, and<sup>x</sup> *Hildebrand* with *Matilda* the Countesse, who forsooth was called *S. Peters daughter*.

*Alexander* the sixth bestowed a Cardinalship to continue the loue of *Iulia Farnesia*, and made bold with his owne daughter *Lucretia*; and<sup>z</sup> *Paul* the third with his owne sister *Iulia*. But why speake we thus much of their adulterie, fornication, incest? It is Sodomie that is *Romes* <sup>a</sup> *Diana*, Rome is a <sup>b</sup> *Cluniuersitie*.

*Roma quid est? quod te docuit praposterus ordo.*

*quid docuit? iungas versa elementa, scies.*

*Roma amor est, amor? qualis? praposterus: unde hoc?*

*Roma mares; noli dicere plura, scio.*

*Iohn Casa* Archbishop of *Beneuentum* the Popes Legat at Venice, wrote in commendation of that abominable filthines; <sup>c</sup> *Et quod ne fando quidem audiri debeat, eloquentia scelerata commendauit*. It is written of<sup>d</sup> *Tiberius* Emperour of Rome, that hee preferred highly *Noellus Triconius* and made him Proconsul, for that hee was able to drinke three pottles of wine together with one breath; and so the Popes haue<sup>e</sup> promoted some to Cardinalships (and a Cardinall is a Kings fellow) for doing them secret seruice, wherein was lesse honor and honesty.

Thus (as you see) there is great difference betweene popish chastitie and *Pauls* puritie: for he saith expressly, <sup>f</sup> *Mariage is honourable among all men*; and that *it is better to marrie then to burne*: but these men, as<sup>h</sup> *Epiphanius* of the like, reiect mariage, yet cease not from lust.

Holcote

<sup>f</sup> Lib. 7. edit.

Londin. fol. 219.

<sup>g</sup> Polydor. Virgil. in vita Hen.

1. circa finem.

<sup>h</sup> Luitprand.

lib. 3. cap. 12.

<sup>u</sup> Balaeus ex A-

uentin. annal.

Boiorum, lib. 4.

<sup>x</sup> Idem in Greg.

7. ex Lamberto

Hirsueldensi.

<sup>y</sup> Sleidan. com.

lib. 11.

<sup>z</sup> Idem ibidem.

<sup>a</sup> Balaeus in Iu-

lio 3.

<sup>b</sup> Philip. Mor-

nix.

<sup>e</sup> Jewel. in Apo-

log.

<sup>d</sup> Sueton. in vi-

ta Tiberij.

<sup>e</sup> Vide epist. Al-

ciat praefix. hist.

Paul. Iouij, &

Iouium in vita

Clem. 7. & Onu-

prium in Iul. 3.

<sup>f</sup> Heb. 13. 4.

<sup>g</sup> 1. Cor. 7. 9.

<sup>h</sup> Haref. 61.



i *Leff. 182. super  
lib. Sapient. ci-  
ted by Iewel, de-  
fence of Apolog.  
pag. 188.*

k *Aquin. in loc.*

l *Ouid. de reme-  
dio amoris, lib. 1*

m *De vilitat.  
condition. hu-  
man. lib. 2. c. 22.*

n *Luther. &  
Gerran. in loc.*

o *Aristot.  
p Psal. 22. 31.*

i *Holcote* applieth that of *Iob* vnto them, *He hath not found stedfastnes in his Angels.* The spirits of our time by their couetousnesse are angels of the pit of hell, and by their incontinenzie like the spirits called *Incubi*, the priests of *Priapus* or *Beelphégor*; and so the Papists in their celibate mend their manners as the Diuell his dames leg, for whereas hee should haue set it right, hee burst it quite a-sunder.

It is said, *Exod. 37. 23.* that the snuffers of the Temple were of pure gold: hereby signifying that they should be pure, who correct other. A Pastor then must be pure, though not a Puritan; holy, not hollow; no boaster of puritie, but a true follower of vertue. Marke the words order here, *labour* and *fasting* goe before, *chastitie* followeth after. It was fulnes of bread and abundance of idlenes that occasioned Sodome to sinne: *Ezech. 16. 49.* but labour, and then, as the Poet truly, *periêre cupidinis arcus*, in the words of holy Scripture, Satans fierie darts shall not hit thee. *Venus in vinis, ignis in igne*, quoth the Master of that art. But fast, and thou shalt starue thy raging enemy, *nunquam fugatur nisi cum fugitur, nunquam maceratur nisi cum maceratur*, as *Innocentius* sweetly.

*Knowledge* n That is, discretion and wisdom, called by the • Philosopher, *ἡμῶν τὸ ψυχικόν*, as it were the soules eye: for as the Vnicorne doth more good with one horne then other beasts with two; so the discreet Pastor endued with a few gifts edifieth his people better, then vnwise Teachers adorned with many: which occasioned one to say, that yong Lawyers, old Physitians, and midling Diuines are best; an old Preacher cannot teach so painfully, and the yong not so profitably, but the midling may doe both, as hauing the yong mans erection of spirit, and the old mans direction of zeale.

An Vnicornes horne being in a skilfull mans hand is very pretious and helpfull, but when it is in the beasts head often hurtfull; and therefore p *Dauid* prayed hee might be deliuered from the hornes of Vnicornes. In like manner,

manner, albeit zeale residing in a wise man bee neuer so commendable, yet placed in a beasts head, in a mans hart & like horse and mule without vnderstanding, is no better then madnes and furie. S.<sup>r</sup> Paul said of the superstitious Iewes, *I beare them record, that they haue the zeale of God, but not according to knowledge.* Zeale without learning is starke blind, learning without discretion is purblind, like strong Sampson without his eyes, apt to doe little good, howsoeuer able to doe much mischief.

As discretion is the soules eye, so the soule of vertue, being, as <sup>f</sup> Aristotle truly, *virtutum norma & forma*, the very guide to goodnesse, and mistress of all moralitie: which opinion <sup>e</sup> Socrates held so stiffly, that he supposed euery vertue to be prudence; for prudence directs bountie what to giue, when to giue, where to giue: *ne liberalitas liberalitate pereat*, as <sup>u</sup> Hierome to Paulinus; it is prudence that directs fortitude with whom, and for what, and how to fight; and prudence directs vs <sup>x</sup> heere to diuide the word aright, that our preaching may be powerfull vnto saluation, and that our selues may shine like <sup>y</sup> lights in the midst of a crooked generation.

<sup>z</sup> Other vnderstand by *knowledge* accurate skill in the Scriptures, insinuating that good Diuines ought to be good text men, <sup>a</sup> endued with the wisdom of God, and not as the false teachers abounding with carnall and worldly wisdom. So that Paul in this one line doth <sup>b</sup> touch vpon the three theologicall vertues, Faith, Hope, Charitie: faith, in that we must haue *knowledge* founded vpon the *word of truth and power of God*; hope, because we must haue *long suffering*; charitie, *kindnes* outwardly, *loue* vnfaigned inwardly, both arising from the *holy Ghost* the Spirit of <sup>c</sup> truth and <sup>d</sup> loue.

By the armour of righteousness on the right hand, and on the left. <sup>e</sup> On the right hand, that wee be not puffed vp with prosperitie too high; on the left hand, that wee be not pressed downe with aduersitie too low. Feare and hope are the <sup>f</sup> cloud and the fire to guide men thorow

C.

this

<sup>q</sup> Psal. 32. 10.  
<sup>r</sup> Rom. 10. 2.

<sup>f</sup> Ethic. lib. 6. c. 5

<sup>e</sup> Apud Platonem in Menon.  
sen de virtute.

<sup>u</sup> Tom. 1. fol. 104

<sup>x</sup> Sacerius in loc.

<sup>y</sup> Philip. 2. 15.  
<sup>z</sup> Ambros. in loc.

<sup>a</sup> Theophylact. in loc.

<sup>b</sup> Aquin in loc.

<sup>c</sup> Iob. 15. 26.  
<sup>d</sup> 1. Iob. 4. 16.  
<sup>e</sup> Theophylact. Caietan. Erasmi. Paraph. in loc.

<sup>f</sup> Exod. 13. 21.



this wildernesse vnto the promised land of Canaan. They be the two milstones which a man may not pledge, Deut. 24.6. supporting hope is the nether milstone, depressing feare the vpper; betweene these two the Christian must be ground till (as *Ignatius* speakes) hee bee made fine manchet for Gods owne mouth.

<sup>h</sup> All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

Pride of life <sup>i</sup> consists in } greatnes of estate.  
same for our deserts.

Concerning the greatnes of our qualitie, wee must passe *by honor on the right hand, and by dishonor on the left.* In honor not too proud, though ambassadours of God, and *helpers together* with him. In dishonor not deiected, howsoeuer accounted the <sup>k</sup> filth of the world. As for common fame conceiued of our well deseruing, we must passe on the right hand *by good report*, on the left *by euill report*, as *deceiuers and yet true*, as *unknowne and yet knowne*.

It was popular applause that inueagled *Arius* and *Nestorius*, and other learned heretikes, as being <sup>l</sup> more desirous to contend in seeking, then to be content in finding the truth. It is written of <sup>m</sup> *Iohn Knox* that lying vpon his death-bed, Satan assaulted him with this temptation, that he should merit eternall life for his faithfulness in the Ministerie. The Diuell is a most cunning wrastler, if he cannot crush a man to the ground with plaine strength, he will lift him vp that he may giue the greater fall. To be well spoken of, is a great <sup>n</sup> treasure while we liue, and a good <sup>o</sup> heire when we are dead, outliuing all our posteritie: for albeit the *Nimrods* of the world ioyne field to field, and call their lands after their owne name, dreaming of a perpetuities; yet one generation passeth, and another commeth, all their entailes are to little purpose: but the <sup>p</sup> memorial of the iust shall be blessed; his <sup>q</sup> righteousness endureth for euer, all generations (as the Virgin prophetically) shall account me happie: but an inge-

nuous

<sup>g</sup> Hieron. in vita Ignat.

<sup>h</sup> 1. Iob. 2. 16.

<sup>i</sup> Aquin in loc.

<sup>k</sup> 1. Cor. 4. 13.

<sup>l</sup> Contentionis cupidiores quam veritatis, ut ex Cicer. Augustin. lib. 1. contra Crescon. cap. 12.  
<sup>m</sup> Lib. de obitu Knox.

<sup>n</sup> Prov. 22. 1.

<sup>o</sup> Fulgentius, Mytholog. lib. 1. famam iniquitatis heredem.

<sup>p</sup> Pre. 10. 7.

<sup>q</sup> Psal. 112. 2.

nuous minde must vse good report, not as a stirrop to insolencie, but as a spurre to vertue, that if it bee not so which is said, it may be so, because it is said; *¶ Vt si non est ita sicut dicitur. sed ita quia dicitur.*

As for euill report, *¶* Salomon saith, oppression makes a wise man mad. The Prophet *¶* Ieremie being euerie day mocked and had in derision for preaching Gods word, said, I will not make mention of him, nor speak any more in his name. We need therefore to put on *armour of righteousness*, vndaunted resolution and patience, saying with *¶* Iob, Though mine aduersary shuld write a booke against me, would not I take it vpon my shoulder, and binde it as a crowne to my head? As the wicked mans *¶* glorie is his shame, so the godly mans shame for doing good is his glorie. *¶* Commit thou thy way to the Lord, and put thy trust in him, and he shall bring it to passe, that thou shalt easily passe by good report and euill report.

Lust of the flesh is in three things: { Long life.  
Easefull heath.  
Iolly mirth.

For the first, *as dying, and behold we liue*: for the second, *as chastened, and yet not killed*: for the third, *as sorrowing, and yet alway merrie*: where note by the way that Paul saith, *as sorrowing, but are merrie*, *¶* signifying that temporall things haue but a resemblance of good, and euill, as being vncertaine & momentanie; but spiritual things exist truly, being permanent and certaine without any *¶* *sicut* or *tanquam*; he saith, *as deceiuers, as vnknowne, as dying, as chastened, as sorrowing, as hauing nothing*. But hee saith not as true, but *true*; not as knowne, but *knowne*; not as merrie, but *merrie*: for Christians are *¶* reputed onely deceiuers, vnknowne, sorrowing, but in verity they be most true, most merrie, most rich, *as hauing nothing, and yet possessing all things*.

The lust of the eye is coueting of worldly wealth, in regard of our selues that we doe not beg, in regard of other that wee may thrue; so wee, saith Paul, on the left

*¶* Bernard. Clun-  
niacensis.

*¶* Ecclesiast. 7.9.

*¶* Ierem. 20.8.9.

*¶* Iob 31.35.

*¶* Philip. 3.19.

*¶* Psal. 37.5.

*¶* Aquin. in loc.

*¶* Theophylact.  
& Caietan. in  
loc.

<sup>b</sup> Gorran. in loc.

<sup>c</sup> Ephef. 3. 17.

<sup>d</sup> Mark. 9. 23.

<sup>e</sup> Marlorat. ex  
Caluin. in loc.

<sup>f</sup> Acts 4. 35.

<sup>g</sup> Mark. 10. 30.

<sup>h</sup> Hieron. epist.  
ad Pammachiū,  
Tom. 1. fol. 166.

hand in temporall things are poore, but on the right hand in <sup>b</sup> spirituall treasures enriching other, in inordinate desire crauing nothing, yet in content hauing all things; al things in Christ who <sup>c</sup> dwelleth in our hearts by faith, *Habent enim omnia qui habent habentem omnia*: For they must needs haue all, who thus enioy the Lord of all: as *S. Hierome* notably, *Credenti totius mundi diuitiarum est*: To him that beleeueth, all things are possible, saith <sup>d</sup> Christ: *Ergo*, possessed, saith *Paul*.

<sup>e</sup> Other construe this of actuall possessing temporall goods, in that the primitiue Christians sold their lands, and laid downe the <sup>f</sup> price thereof at the Apostles feete, and so they possessed <sup>g</sup> houses and land in common, albeit nothing in proper; in that they possessed the possessors, all things were at their commaund. <sup>h</sup> *Apostoli quantum ad diuitias nihil, quantum ad voluntatem totum mundum pariter reliquerunt*. But the former exposition is fitter, only the man content is rich, and the couetous only poore: the good man hauing nothing is Lord of all things; on the contrarie, miserable wretches hauing all things, possesse nothing.

### The Gospel. MATTH. 4. 1.

*Then was Iesus led away of the spirit into the wildernes to be tempted of the diuell, &c.*

<sup>i</sup> Claudian.

<sup>k</sup> Judges 9. 48.

<sup>l</sup> Job 7. 1.

**A** Good Captaine doth not only teach his souldiers how to fight by generall rules, but shew them also by particular and personall example: <sup>i</sup> *Tunc promptius ibunt, si dux sit socius*; as the Scripture, Going in and out before them, and saying with <sup>k</sup> *Abimelech*, *Whatsoeuer ye see me doe, make haste, and doe the like*.

The life of man is a <sup>l</sup> warfare vpon earth, and euerie Christian is a professed souldier (as hee vowed in baptism) to fight against the world, the flesh and the diuell;

our

our grand Captaine therefore Christ being both *the*  
*mirrour and the way*, doth not only direct vs by preaching,  
 as *ſ* truth; but also demonstrate by personall encounter  
 as our leader and way, how to quell and conquer all our  
 enemies, *⁊ ut cuius munimur auxilio, erudiremur exemplo*,  
 the Captaine did fight that the souldier might *o* learne,  
 that euerie Christian might sing and say with *p* David,  
 Blessed bee the Lord my strength, which teacheth my  
 hands to warre and my fingers to fight. And that *q* look-  
 ing vnto Iesus the author and finisher of our faith, wee  
 might not be wearied and faint in our minds. *⁊ Ideo tenta-  
 tus est Christus ne vinceretur à tentatore Christianus*;  
 our Generall did warre, that we might winne.

*m* Iohn 14. 6.

*a* Leo ser. 1. de  
 quadrages.

*o* Augustin. de  
 verbis Dom.

ser. 41.

*p* Psal. 144. 1.

*q* Heb. 12. 2.

*⁊* Augustin. in

Psal. 90. part. 2.

Now the weapons vsed in this } Offensive, striking  
 combat by Christ, are partly } other.  
 } Defensive, guarding  
 } himselfe.

The *ſ* sword of the Spirit, that is, the word of God, is  
 his only weapon offensive; for as often as the tempter  
 came nigh him, he strooke with it, *It is written, it is writ-  
 ten, &c.*

*⁊* Ephes. 6. 17.

His defensive weapons are principally } World.  
 three, *⁊* correspondent to the number of } Flesh.  
 our three mortall enemies, the } Diuell.

*⁊* Acoſta. con. 2.  
 Dom. 1. quadra-  
 ges.

He did vse the wildernes against the temptations of  
 the world, fasting against the temptations of the flesh,  
 and prayer against the temptations of the Diuell.

In the whole } Time when, *Then*.  
 Gospel 5. points } Place where, *The wildernes*.  
 are remarkable } Persons by whom, *Led by the spirit,*  
 concerning our } *tempted of the diuell*.  
 Sauours temp- } Maner how; *The tēpter came to him, &c.*  
 tation, the } Successe and euent what, *Then the Di-  
 uell leaneeth him, and Angels ministred  
 vnto him, &c.*



<sup>u</sup> Hilarius &  
Theophylact in  
loc. Ambros in  
Luc. 4. Iansen.  
con. cap. 15.

<sup>x</sup> Prosper in  
epigram.  
y 2. Cor. 7. 5.

<sup>z</sup> Rupertus com.  
in Apocalyp. lib.  
7. pag. 423. &  
424. & Vega.  
Dom. 1. in qua-  
drages.

<sup>a</sup> Dietz in loc.

<sup>b</sup> Luke 11. 21.

<sup>c</sup> Iudith 11. 1.

Saint *Matthew* reports in the words immediatly before, that the time was after Christ had been baptized in Jordan, and the Spirit had descended vpon him, and a voyce from heauen had said, *This is my beloued Sonne in whom I am well pleased.* Here then as in a Crystall glasse wee may behold the condition of all Christians; as soone as wee giue vp our names vnto Christ in baptisme, so soone as the Spirit shall descend vpon vs enlightening our vnderstanding, and reforming our affections; as soone as we begin to please God, wee displease Satan, instantly making him our enemie, roring and raging against our poore soule with all might and malice.

*x Nunquam bella bonis, nunquam dissidia cessant,  
& quocum certat, mens pia semper habet.*

As *Paul* when he came to *Macedonia*, so we, so soone as wee looke toward *Ierusalem*, and make conscience of sinne, shall be troubled on euery side, fightings without, and terrors within.

It is written, *Apocal. 12. 4.* that the great red Dragon stood before the woman, which was readie to be deliuered, that hee might deuoure her childe, when shee had brought it forth. In a mysticall sense, this <sup>z</sup> woman is the Church, and this dragon is the Diuell, euermore readie to deuoure the penitent, all such as are new creatures in Christ, borne againe by baptisme and repentance. As the craftie theefe will not breake into an emptie house, but into some fat kitchen, or full barne, where hee may finde a good bootie; so Satan assaults them especiallie, who are rich in grace: for <sup>a</sup> as a dogge barks at strangers, and not at such as are domesticall; and as the fowler laieth his snare for birds that are wilde, not for his pigeons or partridges in his owne custodie: so when the Diuell as <sup>b</sup> a strong man armed keepeth his hold, the things hee possesseth are in peace; then as <sup>c</sup> *Holofernes* to *Iudith*, Feare not in thine heart, for I neuer hurt any that would serue *Nabuchodonoxer* the King of all the earth: in like manner hee saith; I neuer molest any that are content

to serue me the prince of the world.

Discomfort not thy selfe then in any temptation, for it is a manifest argument, Satan hath no possession or part in thee, but that thou art the seruant and sonne of God; for whom God loues, assuredly the Diuell hates; as the one workes in mercie, the other workes in malice. Let not the prince of darknes be wiser in his kinde then the children of light: as he is craftie in obseruing his *Ther*, and taking his time to tempt, so let vs bee prudent in watching our hint to quell his suggestions; vndoubtedly the best time is to resist him at the first time, *d audacius insistit à tergo, quàm resistit in faciem*. If ye resist the diuell he will flee from you, saith S. *e Iames*.

*Est leo si fugias, si stas quasi musca recedit.*

The readiest way to kill a serpent is to *f* breake his head; the *s* diuels head is cut off, if wee repell his first assault: for as *Dauid* slew *Goliath* by hitting him in the *h* forehead, so wee must gather stones out of Gods holie brooke, that is, his holie booke, and fling them at the diuels head. *It is written*, couetousnes is the roote of al euil, I will not therfore put my trust in vncertaine riches. *It is written*, that fornicatiõ is not to be named among Saints, I will therefore possesse my vessell in honor and holines; auoid foule fiend, for *it is written*, that thou *i* goest about like a roring lion seeking whom thou maist deuoure.

The place where Christ was tempted is said here to be *the wildernes*; and that for sundrie reasons, as Interpreters obserue; *k* first in good correspondence to *Adā* ouercome by the tempter in paradise: for as the first *Adam* was conquered of the Serpent by gluttonie, pride, and avarice: by gluttonie, when he did eate the forbidden fruite; by pride, desiring to be as God; by couetousnesse, in being discontent with his present estate: So the second *Adam* is assaulted here by the same Serpent, with the like temptations: With gluttonie, *If thou be the Sonne of God, command that these stones be made bread*: with pride, *The diuell setteth him on a pinnacle of the Temple*: with avarice,

*d Bernard. ep. 1.*

*e Cap. 4. 7.*

*f Gen. 3. 15.*

*g Stella prefat. in Luc.*

*h 1. Sam. 17. 49.*

*i 1. Pet. 5. 8.*

*k Rupert. in loc. & Ambros. com. in Luc. lib. 4. c. 1*

He caried him vp to the top of an high mountain, and shewed him all the kingdomes of the world, and the glory of them, and said, All these will I giue thee, if thou wilt fall downe & worship me. But our Sauour comming into the world to gain that which *Adam* lost, abounding with three contrarie vertues, Humilitie, Temperance, Contentation, ouercame the tempter, and that in open field, because the diuell had discomfited *Adam* in the garden.

Secondly, Christ was tempted and fasted in the wildernes fortie daies and fortie nights, before he did execute his office publikely, <sup>1</sup> that hee might appeare to bee sent from God, rather then out of any towne from men. <sup>m</sup> When almighty God deliuered his Law to *Moses*, hee took him vp into a mountaine from the sight of the people, and a cloud couered the mountaine, that hee might talke with *Moses* as in a withdrawing chamber; and after *Moses* had been in Mount Sinai fortie daies and fortie nights, the Lord spake to *Moses*, and afterward *Moses* to the people. In like manner, it was meete that Christ being a farre more worthy minister of a farre more excellent law, should fortie daies & fortie nights abide in the wildernes, free from the tumults and troubles of the world, and then begin to teach the Gospell as a God among men, at least as a <sup>n</sup> man of God, and not <sup>o</sup> of men.

P According to this paterne Preachers of the Word should not bee taken out of Tauernes into Temples, or from meere secular courses vnto this high ecclesiasticall function, but from their solitarie studies, and monasticall liues in Vniuersities.

Thirdly, Christ was tempted in the wildernes as a most fit place for <sup>q</sup> temptation, as also for <sup>r</sup> duell and single combat; for men of resolution will not draw their weapons in the streete, but (as we speake) challenge their aduersarie to go into the field. Our valiant Captaine therefore prouoked his and our mortall enemy to fight hand to hand in a desert.

That the wildernes is fit for temptation, is auowed by truth

<sup>1</sup> *Caluin. apud Maylorat. in loc.*  
<sup>m</sup> *Exod. cap. 24. & 25.*

<sup>n</sup> *1. Tim. 6. 11.*  
<sup>o</sup> *Galat. 1. 1.*  
<sup>p</sup> *Beauxamis Harmon. tom. 1. fol. 93.*

<sup>q</sup> *Theophylact. & Euthymius in loc.*  
<sup>r</sup> *Zepperus in loc.*

truth it selfe; <sup>c</sup> *Two are better then one, for if they fall, the one will lift up his fellow*: but woe vnto him that is alone; for he falleth, and there wants a second to succour him. A melancholike solitarie man is most exposed to Satans malice; Christian Societie is like a bundle of stickes laid together, whereof one kindles another; *Eua* was tempted alone, *Christ* alone, *Hierome* alone: companie then is good, especially when the men are good; otherwise better it is to fight with one diuell in the wildernesse, then with many diuels in a tauerne. When thou art alone read the Scriptures, or pray, that either God may talk to thee, or thou to God, and so thou maist say with <sup>c</sup> *Scipio*, that thou art neuer lesse alone, then when alone: for what companie so great and so good as the guard of Angels, and fellowship of the holy Ghost? But if thou talke with thy self concerning worldly businesse, and meditate mischief in thy bed, in thy field, in thy Cell, assuredly Satan is in his right *vbi* to triumph ouer thee.

Led by the spirit] There be <sup>u</sup> sundrie different acceptations of this word in holie Scriptures.

In this one Gospel we may note 4 kinds of spirits; a	{	Diabolical,	} by which	{	tempted,
		Angelicall,			vers. 1.
		Humane,			cōforted,
		Diuine,			vers. 11.
			Christ was		hungrie,
					vers. 2.
					led:

for <sup>x</sup> all the Doctors accord that this Spirit was the Spirit, the third person in the sacred Trinitie. <sup>y</sup> *Dydimus* and *Hierome* gather this out of the article *The*. Secondly, <sup>z</sup> *Luke* reports expressly, that *Iesus full of the holie Ghost returned from Iordan, & was led by the spirit into the wildernes*. Thirdly, the context of our Euangelist is plaine. *When the Spirit of God had descended on him like a dove, then he was led by the Spirit, &c.* As *Christ* the natural Son, so Christians adoptiue children of God are <sup>a</sup> led by the Spirit of God, *ducuntur non trahuntur*; as the Schoole, *Deus non necessitat, sed faciliat*: an harsh phrase; but a sweete

<sup>c</sup> *Ecclesiastes* 4.  
9. 10.

<sup>c</sup> *Cic. offic. lib. 3.*

<sup>u</sup> *Iohn* 3. 8.  
*Psal.* 150. 6.

<sup>x</sup> *Beauxamis* in loc.

<sup>y</sup> *Apud Maldonat.* in loc.

<sup>z</sup> *Cap.* 4. 1.

<sup>a</sup> *Rom.* 8. 14.



<sup>b</sup> Caietan.

<sup>c</sup> Bernard ser. 2.  
de quadrages.

<sup>d</sup> Moral. lib. 7.  
cap. 18.

<sup>e</sup> 1. Sam. 6.

<sup>f</sup> Philip. 3. 13.

<sup>g</sup> Gen. 12. 1.

<sup>h</sup> Heb. 11. 8.

<sup>i</sup> Act. 20. 22.

<sup>k</sup> Matth. 23. 37.

<sup>l</sup> Zepper in loc.  
& Iansen. cap.  
15. concord.

sweete sentence, <sup>b</sup> *verba lateritia, sed ratio marmorea*. So David, O God my heart is readie, my heart is readie, Psal. 108. 1. <sup>c</sup> *Paratum cor meum ad prospera, paratum ad aduersa, paratum ad sublimia, paratum ad humilia, paratum ad vniuersa, qua praeceperis*: O God my heart is ready for prosperitie, ready for aduersitie: Wilt thou haue me to be a shepheard? O God my heart is readie; wilt thou make me a King? O God my heart is readie, readie for honor, & readie for a meane estate; whatsoeuer it please thee to send, I will sing and giue praise with the best member that I haue. So Paul in this daies Epistle, being led by the Spirit, was ready for euill report and good report, readie for mirth, and readie for sorrow, readie for honor, and readie for dishonor in much patience.

The kine who carried the Lords arke to Bethshemesh, as <sup>d</sup> Gregorie notes aptly, resemble the iust: *Although they loved after their calues at home, yet they kept one path, & turned neither to the right hand nor to the left*. And so natural affection toward our children, makes euen the best man sometime to low, sometime to looke back vnto the things of this life; yet being led by the Spirit, goeth on still the straight way, <sup>e</sup> *forgetting that which is behind, and endeuouring himselfe vnto that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus*.

<sup>g</sup> Abraham being led by the Spirit, forsooke his owne countrie, kinred, home, <sup>h</sup> and went out, not knowing whither he went. <sup>i</sup> Paul being led by the Spirit, went to Ierusalem, euen a city that <sup>k</sup> killed her Prophets, and said, I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy. So Christ heere led by the Spirit into the wildernes.

He did not then thrust himselfe into temptation, neither was he forced thereunto by Satan his enemy, but, as the text plainly, *led by the Spirit to be tempted of the diuell*. Out of which obserue two conclusions: first, <sup>l</sup> that wee may not seeke temptations our selues: secondly, that we cannot

cannot be tempted of other but by diuine permission. In consideration of both, it is fit with the Church daily to desire God, that *we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by his gouernance*, the which is no more then our master Christ hath taught in his absolute forme of prayer, *leade vs not into temptation, but deliuer vs from euill*. O heavenly Father assist vs with thy Spirit, and giue an issue with the temptation, *that those euils which the craft and subtiltie of the diuell, or man workeith against vs, be brought to nought, and by the providence of thy goodnesse they may be disperſed*; as our Church in the Letanie.

To be tempted] S.<sup>m</sup> Iames saith, a man may not say when he is tempted, I am tempted of God; for hee can neither be tempted with euill, nor tempt any to euill; how then could the Spirit leade Christ to be tempted? Answer is made by S. Augustine in an <sup>m</sup> epistle to Consensius: *Alia tentatio deceptionis, alia probationis*: There be two sorts of temptations, one to proue, another to deceiue vs. Now God doth only tempt to trie; but Satan to destroy. God doth tempt to make men better; and therefore <sup>o</sup> David: *Proba me Deus, & tenta me*. So S. P. Iames: Account it exceeding ioy, when yee fall into diuers temptations, as knowing that the trying of your faith bringeth forth patience. But Satan tempts to make men worse: 1. Cor. 7. 5, and 1. Thess. 3. 5. & *Diabolus tentat vt subruat, Deus vt coronet*: The diuell doth tempt vs destruction, but God doth tempt vs for our instruction.

Happily some will object; If Christ were led by the Spirit to be tempted of the diuell, almightie God is author of euill? In answer whereof, vnderstand that God in some respect may be said, *actor in malo*, but not <sup>r</sup> *author mali*, that is, a worker in temptation and yet free from sin: first, God may be said immediatly to tempt by offering <sup>r</sup> occasions and objects to trie whether a man will sinne or not. A <sup>r</sup> master suspecting his seruant, laies a purse of monie in his way to trie if he will steale it; which if hee steale,

<sup>m</sup> Cap. 1. vers. 13.

<sup>n</sup> Epist. 146.

<sup>o</sup> Psal. 26. 2.

<sup>p</sup> Cap. 1. vers. 2. 3.

<sup>q</sup> Ambros. de Abraham. lib. 1. cap. 8.

<sup>r</sup> Augustin. lib. qu. 83. qu. 3. &

21. Item de duabus animabus contra Manich. cap. 6. & tract. lib. 1. cap. 26.

<sup>t</sup> Aquin. lect. 3. in Rom. 9.

<sup>u</sup> Perkins exposit. of leade vs not into temptation.

steale, then the master hath found by watching him a secret theefe, and so will lay him open for deceiuing any more: now this trying is no fault in the master, albeit this stealing is sin in the seruant. In like manner God tempteth his seruants to prooue them Deut. 13.3. *Thou shalt not hearken vnto the words of the Prophet or dreamer of dreames, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart.*

Secondly, God is said to leade into temptation by withdrawing his grace, for so S.<sup>u</sup> *Augustine* doth expound, & *ne nos inferas in tentationem; intelligitur, (saith he) ne nos inferri deferendo permittas.* As the schoole distinguisheth aptly, *Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo, homo seipsum inficit auaritiem contrahendo.*

Thirdly, God is a worker in temptation so far forth as it is an action, \* for euery action as it is an actiō is good, and of God, in y whom wee liue, moue and haue our being. A man rides vpon a lame horse, the rider is the cause of the motion; but the horse himselfe is the cause of the halting in the motion: so God is author of euery action, but not of the wickednes in any action; and yet being infinite in greatnes and goodnes, he doth dispose well of that which is ill, z as the cunning Physitian makes of deadly poyson a wholesome medicine. <sup>a</sup> *Licet Deus non sit author, tamen ordinator est peccatorum, ne vniuersitatis naturam turbare, vel turpare permittantur.* And so God suffers his children to bee tempted, <sup>b</sup> *eis temptationes*, for their exercise, <sup>c</sup> that they bee not exalted out of measure, that they may know the power of the Lord, and prooue of his armour, <sup>d</sup> that they may be thankfull for that inestimable treasure committed vnto them by the Father of mercies, I meane their soule, which Satan assaults daily to winne from them.

I conclude in the words of <sup>e</sup> *Augustine* to *Laurentius*: *Non dubitandum est Deum facere bene etiam sinendo fieri quacumq; male; non enim hoc nisi iusto iudicio finit; & profecto*

<sup>u</sup> *Epist. 89. quæst. 2. confide, Belarmin. lib. 2. de amission grat. & statu peccat. cap. 13. & Aquin. ubi supra.*

<sup>x</sup> *Lombard. 2. sent. dist. 35. y Actis 17. 18.*

<sup>z</sup> *Basil. orat. quod Deus non sit author malorum.*

<sup>a</sup> *Augustin. contra Faustum, lib. 22. cap. 78. cōsule Melanct. loc. com. tit. de causâ peccati.*

<sup>b</sup> *Macar. bom. 7.*

<sup>c</sup> *2. Cor. 12. 7.*

<sup>d</sup> *Euthymius in Matth. 4.*

<sup>e</sup> *Enchirid. c. 96.*

*felto bonum est omne quod iustum est ; quamuis ergo ea que mala sunt, in quantum mala sunt non sunt bona, tamen ut non solum bona sed etiam sint & mala, bonum est ; nam nisi esset hoc bonum, ut essent & mala, nullo modo esse sinerentur ab omnipotente bono.*

*Of the diuell*] The word signifieth a cauiller, a slanderer, an accuser : for hee doth<sup>f</sup> accuse

[God to man : Genes. 3. Hath

God indeed said, yee shall not eat of enery tree of <sup>h</sup>gardē ?

Man to God: Apocal. 12. 10.

*Proiectus est accusator fratrum, &c.*

[Man to man : for all quarels

originally proceed frō him, as being the <sup>h</sup>father of lies, & a murderer from the beginning. Peacemakers are <sup>h</sup>disputans, good angels, heires & <sup>h</sup>childrē of God, iwho is loue; but contentious spirits are <sup>h</sup>quod disputans, of their father the diuel.

*And when hee had fasted fortie daies and fortie nights, he was at the last an hungred*] <sup>k</sup>He sustained himselfe fortie daies and fortie nights without meate, to shew that he was God, and then was hungrie to shew that hee was man. S.<sup>l</sup> Marke and S.<sup>m</sup> Luke remember only the daies and not the nights, our Euangelist expresseth here both, and that, as <sup>n</sup>Euthymius is of opinion, for the greater exaggeration of the miracle ; because the Iewes in their fasts vsually refreshed themselues at night, although they fasted all the day. Mystically, <sup>o</sup>Quadragenarius enim numerus ex quatuor constat & decē: quater enim decē, vel decies quatuor, quadraginta sunt. Per quatuor autem nouum testamentū significatur, quoniam in quatuor euangelij consistit. Per decem verō significatur vetus, quia in decem mandatis legis continetur. Quadraginta enim diebus ieiunat, qui ab illis omnibus se immunem & ieiunū custodit, que utrumque testamentum facere interdicit : ut sicut caro exterius ieiunat à cibis, ita & animus interius ieiunet à vitij. Christs orderly proceeding in the whole busines is worth obseruing: first he was baptized, and then led into the wildernes, after that he fasted, and last of all he was tempted ; and <sup>p</sup>so the

<sup>f</sup> Theodor. lib. 3. de curat. Græc. affect. & John 8. 44.

<sup>h</sup> Matth. 5. 9. <sup>i</sup> 1. Epist. Ioh. cap. 4. 16.

<sup>k</sup> Didacus de la Vega. Dom. 1. quadrages.

<sup>l</sup> Cap. 1. 13. <sup>m</sup> Cap. 4. 2.

<sup>n</sup> Com. in loc. idem inter. Gloss.

<sup>o</sup> & miss. hom. in loc. huiusmodi quid apud Thomam 22.<sup>a</sup> quest. 147. art. 5.

<sup>p</sup> Ludolphus, de vita Christi, part. 1. cap. 22.



the Christian is first to be made cleane by baptisme, then he must withdraw himselfe from the vaine pleasures of the world, after that exercise himself in fasting and other duties of religion, and last of al ouercome Satan his mortall enemie.

*Then* Our adversary walketh about as a roring lion, not sleeping, but seeking whom he may deuoure, watching euer his opportunitie to doe mitchiefe: for if hee see men intemperatly glutted, hee tempts them vnto lust, as he did *Dauid* and *Lot*, the one whē he had dined well, and the other when he had drunke too much: if hee perceiue men exceeding hungrie, then he tempts them as he did Christ *heere* to distrust in God, or gluttonie, *When Christ was an hungred, then the tempter came to him*; \* as the cunning fowler sets his limed cares of corne to catch sparrows in an hard frost or great snow, when they bee readie to starue.

*The tempter* As *Virgil* is called the Poet, and *Aristotle* the Philosopher, and *Dauid* in holy Scripture *the King*; so Satan is stiled *per antonomasian*, the tempter: as there is a sacred Trinitie, the Father, Sonne, and holie Ghost; so there is a cursed *Cerberus* inticing to sin, the world, the flesh and the diuell, but the chiefe of these tempters is the diuell.

*If thou be the Sonne of God* The prince of darknes here transforms himself into an Angel of light; he *seemes* to speake reason and religion, against scripture citing scripture. *Who* can discouer the face of his garment? or who shall open the doores of his face? *the* gristles of Behemoth are like staues of iron; *cartilago eius quasi lamina ferrea*, the gristles are neither bone nor flesh: and so saith *Gregorie*, the greatest strength of the diuell is in his dissimulation and hypocrisie: the ministers of Satan vsually reason after the same manner; If thou be a gentleman well bred, reuenge this quarrell; if an honest fellow, pledge this health; if a true Catholike, die for the Popes unlimited supremacie: whereas it is the part of a gentlemā to be courteous, of an honest man to be sober,

of

¶ 1. Pet. 5. 8.  
¶ B. Latymers  
serm. at Pauls.

¶ 2. Sam. 11.  
¶ Gen. 19. 33.  
¶ Lyra, Bren-  
tius, Aretius,  
¶ c. in loc.  
¶ Dietz in loc.

¶ Matth. 1. 6.  
¶ Sanchez con. 6  
Dom. 1. quadra-  
ges.

¶ 2. Cor. 11. 14.  
¶ Vega dom. 1.  
quadages. &  
Sanchez ubi su-  
pra, con. 4.  
¶ Job 41. 4.  
¶ Job 40. 13.  
¶ Moral. lib. 33.  
22.

of a good Catholique to giue to Cæsar the things appertaining to Cæsar; and so the diuell as a bargeman lookes one way, but rowes another way, *alind proponit, alind supponit.*

*Command that these stones be made bread*] <sup>f</sup> Interpreters obserue the gradation of Satan, he begins with little sins, and so proceeds vnto greater; at the first he tempts vnto diffidence, *command that these stones be made bread*; and then vnto too much confidence, *cast thy selfe downe headlong*; and last of all vnto couetousnes and flat idolatrie, *all these things will I giue thee, if thou wilt fall downe and worship me.*

Kill the serpent in the egge, <sup>h</sup> for out of the serpents roote shall come a cockatrice, and the fruite thereof shall be a fiery flying dragon; first a serpent, then a cockatrice, last of all a cerasles. And therefore <sup>i</sup> Salomon aduiseeth in his song, *to take the little foxes*; not because little cubs are able to doe much hurt, but, as <sup>k</sup> expositors aptly, because they may grow to bee great foxes. In the two former temptations, as <sup>l</sup> Aquin wittily, the diuell assaults Christ with, *if thou be the Son of God*; but when he tempted Christ vnto couetousnes, he was not so shamelesse as to say, if thou be the Sonne of God, because that sinne is so farre vnfitting the Sonne of God, as that it doth not in any sort become the <sup>m</sup> man of God. See *Epist. Dom. 3. quadrages.*

*It is written,*] Our Sauour repels all Satans assaults only with this one weapon, *It is written, it is Written.* Philip Diez a Portugall Frier, of <sup>n</sup> great reckoning in Spaine, saith in his Postil vpon this place; that as <sup>o</sup> Laban deceiued Iacob in the night, giuing him in stead of faire Rachel, blear eyed Lea; so Satan in the darknes of our ignorance deceiueth vs: and therefore wee must bee conuersant in Gods holie word, which is a lanterne vnto our feete, and a light vnto our paths, able to discover foule from faire, good from euill, Rachel from Lea. Cardinall Caietane, darling to Pope Leo the tenth, one who for his good

<sup>f</sup> Thomas 3. part. quest. 41. art. 4. & U. ga rbi supra. & Calu Zepper. Culman in loc.

<sup>h</sup> Esay 14. 29.

<sup>i</sup> Cant. 2. 15.

<sup>k</sup> Stella in Luc. 1 & Ioannes à le. su Maria in Cant. 2. 1 Vbi supra.

<sup>m</sup> 1. Tim. 6. 11.

<sup>n</sup> Dominicus Bannes approbat. concion. impress. Colon. anno 1604. <sup>o</sup> Gen. 29.

P Sixtus Senen-  
sis, bib. sancta,  
lib. 4. in vita  
Caietan.

q Ribadeneira  
catalog. scripto-  
rum Iesuit. in  
vita Acoſta.

r Con. 1. Dom. 1.  
quadrages. Idem  
Melchior Canus,  
loc. com. lib. 2.  
cap. 1.

s In Cant. 5.

t Psal. 1. 2.

u Epist. prefix.  
Institut.

x Jerem. 2. 13.

good service to the Church of Rome, should (p as it is thought) if hee had liued, been preferred vnto the Pope-dome, writes in his Commentaries vpon these words; *Hinc discamus omnes arma nostra esse sacras scripturas*: Hence al may learne that holy Scriptures are their armorie. Iosephus q Acoſta Prouinciall of the Iesuits at Peru, visitor in Aragon, and Rector Collegij Salmanticens. in Spaine, saith vpon this text, that this Scripture is like the tower of David built for defence, a thousand shields hâg therein, and all the targets of the strong men. Cant. 4. 4. In this armorie there are many shields to defend our selues, and many swords to offend our enemies.

It is said of Christ, Cant. 5. 12. *that his eyes are like doves upon the riuers of water*. Which Pope s Gregorie the great thus allegorically: The doue sitting by the riuers side descrieth a farre off the shadow of the hawke her mortall enemy, and so doth either escape by flight, or shroud her selfe by the banke. In like manner (saith he) the Christian who delights to sit by the fountaine of liuing waters, and to t meditate on Gods law day and night, is able to discover all the cunning assaults of his aduersarie the diuell, and, as Christ heere, to sound him and wound him euen by casting a little of this holy water in his face, *Scriptum est, scriptum est*.

I cite these popish authors against the Pope, who denieth vnto the common souldier of Christ this weapon, and in stead thereof would haue him fight either with the wooden dagger of fabulous histories, or else with the rustie scaberd of old traditions; and so blunting so much as he can the two edged sword of the Spirit, shews himselfe more like the diuels deputie then Christs vicar. For Christ doth vrge most, *it is written*, whereas the Pope by way of countercuffe as Antichrist especially maintaineth ordinances vnwritten: as u Calvin, alluding to the words of x Jeremy, told Francis the King of France plainly, *the Papists haue forsaken the fountaine of liuing waters, and haue digged themselves pits, euen broken pits that can hold*

hold no water, neglecting the Bible which is the tree of life, the word of life, the booke of life; they feed the peoples eye with pictures and bables, and their eare with legends and fables, in stead of *scriptum est, traditum est*, teaching for doctrines the traditions of men.

To let passe the manifold acceptions of the word tradition, examined by their learned y Bishop *Peregrinus*, and their accurate Cardinall *z Bellarmine*: in this controuersie betweene them and vs, it is agreed on each side, that *a Traditions are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the Canonickall Scriptures.*

And the state of the question is this, as the cited authors and<sup>b</sup> other acknowledge: they teach, *that beside the word written, there be certaine traditions unwritten, which must be beleued as necessarie to saluation*: and these are either apostolicall, deliuered by the Apostles and not penned; or ecclesiastical, decreed by the Church, as occasion is offered daily. *c We contrariwise maintaine, that the sacred Scripture containeth all doctrine necessary to saluation, whether it concerne faith or manners.*

It is vntruly said of *Bellarmino*, *lib. de notis ecclesie, cap. 9.* that we reiect all traditions; he doth deale more kindly with vsd elsewhere, cōfessing that our Diuines allow traditions and ordinances touching outward order and comelines in the Church: and the truth is, our congregations embrace more decent and ancient rites in saying of publique prayers, and administring of the Sacraments, then the present Romane Synagogue; for most of their old traditions are but vpstart fopperies. I will not heere meddle with their *e* trumperies in administring of holy baptisme, nor with the ridiculous and apish ceremonies of the Masse, *f* whereby the priett in his duckings and turnings, his kissings and crossings, his lifting vp and letting downe, behaueth himselfe more like a Iugler or a vice vpon a stage, the a reuerend father in a temple. Giue me leaue to taxe two points onely, which more neerely

D

concerne

*y De traditionibus, part. 1. postul. 2.*

*z Lib. 4. de verbo Dei, cap. 2.*

*a Perkins reformed Catholike, Tit. Tradit.*

*b Melchior Canus, loc. com. lib. 3. cap. 3. Dr Bishop against master Perkins, tit. Traditions.*

*c Confess. Anglican. art. 6. ex Augustin. de doctrin. Christian. lib. 2. cap. 9.*

*d Lib. 4. cap. 3. de verbo Dei: § Secundo dis- sidemus.*

*e Vide Bellarm. de Baptismo, lib. 1. cap. 25. 26. 27. f See D. Abbot against D. Bishopps Traditions.*



See R. Bilson  
 against the Ie-  
 suits. fol. 548.  
 h Magdeburg.  
 cent. 8. col. 589.  
 See the Church  
 hom. against the  
 perill of Idola-  
 trie. part. 2.  
 i De cultu ima-  
 ginum. lib. 1.  
 k 3. part. quest.  
 25. art. 3. ubi de-  
 terminat. quod  
 imago Christi sit  
 adoranda ado-  
 ratione latvia.  
 l Tritenhem in  
 vita Thom. A-  
 quin.  
 m Quest. 94. su-  
 per Exod. Tom.  
 4. fol. 110.  
 n D. Reynold. de  
 Idolat. lib. 1. c. 1.  
 o Cic. orat. pro  
 Mar. Celio.  
 p Annotat. in  
 Mat. 4.  
 q Comment. in 3.  
 Thom. 2. Tom.  
 disput. 51. sect. 2.  
 r De beatitudine  
 Sanctorum. c. 14  
 s. ad secundam  
 probationem. &  
 s. ad confirma-  
 tionem ex  
 Valla.

concerne the present text, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

First, their adoration of Christs image with diuine honor, concluded in their Schooles and practised in their Churches is theirs owne blasphemous inuention against all Synods and fathers, old and new, Greeke and Latine. The second Nicene Councell almost <sup>h</sup> eight hundred yeeres after Christ, first began this pretie pastime to kisse Images, and salute Crosses; and yet that Councell ascribed not diuine honour to Images, as the Papists in our time. <sup>i</sup> Ion. u Bishop of Orleans that wrote against *Claudianus* Bishop of Turin in the defence of Images, aboue fiftie yeeres after the second Nicene Councell, abhorred notwithstanding exceedingly, the worshipping of Images as a most hainous error, and a wickednes with open voice to be detested and accursed; it is then an old new tradition, neuer embraced in the Church vntill <sup>k</sup> *Aquinas* age, who died <sup>l</sup> anno 1274.

The second point here to be censured is their idle distinction of *latvia* and *doulia*, as it is applied of late to maintaine their inuocation of Saints against my text. *Domini Deum tuum adorabis, & illi soli seruias.* All diuine worship and honour whether it bee *doulia* or *latvia*, belongs *uni Deo, soli deo, semper Deo.* So <sup>m</sup> *Augustine*: *Debetur ei latvia ut Deo, doulia ut Domino.* Whereas the Papists then affoords vnto the creature *doulian*, reseruing vnto the Creator onely *latvia*, <sup>n</sup> he deales with God, as <sup>o</sup> *Clodia* did with her husband excusing her incontinence, by saying that she did companie with *Metellus* as with an husband, but with *Clodius* as with a brother; whereas all was due to her husband onely.

<sup>p</sup> *Laurentius Valla* doth proue, the Iesuites *Smarez* cannot denie it, and Cardinall *Bellarmino* in one page doth twice confesse it, that *latvia* and *doulia* signifie the same thing in all profane writers, how soeuer the Church distinguish them. I demand, what Church? hath she west, or east? Is any primitive Doctor, or ancient father author

of

of this distinction? <sup>c</sup> *Aragon* answeres ingenuously, no. For in their native signification, as he notes out of *Suidas* and *Phavorinus*, in old time, *λατρεύω* was the same with *δουλεύω*: but now (saith he) *λατρεύω* only, and not *δουλεύω*, doth signifie the worship due to God: now, that is, either the Iesuits and schoolemen must hold it vp, or else let inuocation of Saints fall downe. Neither is this strange (saith he) for the first authors and inuenteres of any Science hath licence to coyne words according to their purpose. So the <sup>t</sup> Cardinall himselfe: *Why should not the latter Church haue libertie to make new distinctions against new heretikes, as well as the learned Orthodoxes in former times inuented the word* *ἐμψύχιστος*, against *Arius*. In fine, the pith of his resolution is, as if he should say, the Papists against the true professors of the Gospel, hammered first in their owne schoole this halting difference betweene *λατρεία* and *δουλεία*, to iustifie their idolatrous inuocation of Saints, and adoration of their reliques. I prosecute this argument more vehemently, because Christ in this place doth handle Satan (as <sup>u</sup> Interpreters obserue) more roughly when hee tempted vnto false worship, then he did before when he did only tempt to distrust and vaine glory: now Christ could not any longer endure him, *Avoid Satan, hence from me: for it is written,* <sup>x</sup> *thou shalt worship the Lord thy God, and him onely shalt thou serue*. Wee may not worship a Saint, nor an Angell, ergo, not a Diuell, if we may not adore with diuine worship Gods especiall friends, then surely much lesse his irreconciliable foe. Man fel from God, and was again reconciled vnto God, as being onely seduced of an other: *ergo quāto fragilior in natura, tanto facilius adueniam*. But *Lucifer* fel so fully, so foully, being authour of his fall as well as actor in his fault, that hee shal neuer bee restored againe, but is <sup>z</sup> reserued in cuerlasting chaines vnder darknes vnto the iudgement of the great day: so that *Rupertus* hath well noted vpon my text, that our Sauiour repeats the law, *thou shalt worship the Lord thy God*, as written to men onely, <sup>a</sup> for God is not ashamed to bee

<sup>c</sup> *1. 22. Thom. quest. 84. art. 1.*

<sup>t</sup> *Vbi supra.*

<sup>u</sup> *Bucer. Culman. Zepper. Kilius, in loc.*

<sup>x</sup> *Deut. 6. 13.*

<sup>y</sup> *Albinus quest. in Genesin.*

<sup>z</sup> *Epist. Iude, vers. 6.*

<sup>a</sup> *Heb. 11. 16.*

<sup>b</sup> Theophylact.  
Euthymius, Iam-  
sen. &c. in loc.  
<sup>c</sup> Apud Thom.  
in loc.

<sup>d</sup> Luther. postil.  
maior. in loc.

<sup>e</sup> 1. Pet. 5. 9.  
<sup>f</sup> Psal. 91. 11.  
<sup>g</sup> Heb. 1. 14.

<sup>h</sup> Chrysost. apud  
Thom. in loc.

<sup>i</sup> Collect for S.  
Michaels day.

called their God: not as concerning the diuell, for the Lord is not his God, as he is euill, or diuell: Almightye God created in the beginning Angels and men, but hee neuer made Satan or sinne.

*Then the diuell leaueth him*] Or as S. Luke, Then the diuell ended all his temptation: <sup>b</sup> for if hee cannot ouercome a man in these which are the chiefe temptations, he shall neuer hurt him in other; or as <sup>c</sup> Chrysostome, for our comfort notably, the diuell did leaue Christ, because Christ had thrust him away, for he cannot tempt so long as he will, but onely so long as God will; if hee bid him auoid, he must be packing.

*And behold the Angels came and ministred vnto him.*] These words are as flagons of wine to comfort a distressed soule; <sup>d</sup> for whereas one diuell assaulted him, Angels in the plurall administred vnto him; and it is reported by S. Matthew, not so much for Christs sake, who needed not their helpe, as for our instruction: insinuating, that if wee <sup>e</sup> resist the diuell, stedfast in the faith, Almighty God will <sup>f</sup> giue his Angels charge ouer vs, and they shall in all our necessitie be <sup>g</sup> ministring spirits: in hunger and thirst (as Luther is bold to speake) they shall bee butlers and cookes vnto vs as heere to Christ. <sup>h</sup> It is not said of these glorious Angels, as it was in the former chapter, of Gods holy Spirit, that they descended on Christ, for they had already pitched their tents about him, euer ready to minister vnto him: and therefore let vs pray with the <sup>i</sup> Church; *Euerlasting God, which hast ordered, and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs on earth, through Iesus Christ our Lord.*

The

The Epistle. I. THESSAL. 4. I.

*We beseech you brethren, and exhort you by the Lord Iesus, that ye encrease more and more, &c.*

THIS Epistle to y<sup>e</sup> Thessalonians, hath <sup>k</sup> two principall parts: a

[ Congratulation for their constant faith, in the three former Chapters.  
Exhortation to godly life, contained in y<sup>e</sup> two latter.

<sup>k</sup> Sarcenius in loc.

In the first part S. Paul, Silvanus, and Timothie giue God hartly thanks, for that the Thessalonians had receiued the Gospell in such sort, that they were <sup>l</sup> examples not onely to those of Achaia and Macedonia, but also to the Christians in all quarters; and this may teach all men, Pastors especially, to reioyce for the good successe of the Gospell, as also sometime to commend and encourage their auditors in that they doe well; and it is the peoples dutie to vse this commendation, as a spur to vertue, not as a stirrup to pride.

<sup>l</sup> Cap. 1. 7. 8.

<sup>m</sup> 2. Epist. 1. 5.

In the second, They desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as S. <sup>m</sup> Peter speaks) vnto their faith vertue; part of which exhortation is the Scripture read:

<sup>n</sup> Gorrani in loc.

Wherein obserue<sup>n</sup> the

{ Manner, vers. 1. *We beseech you brethren, &c. entreating them lowely, brethren; and lowly, wee beseech you; yet adiu- ring them stoutly, By the Lord Iesus. Matter, that yee encrease more and more, following that which is good; possesse your vessels in holnesse and honor, ver. 4. and forsaking that which is euill: vnto your selues, abstaine from fornication, vers. 3. and from the lust of concupiscence, vers. 5: vnto o- ther, Let no man oppresse or defraud his brother in bargai- ning, vers. 6,*



All which is pressed heere by reasons taken from  
 { written, vers. 3.

the { Author of  
 { our calling,  
 { Commā-  
 { ding ho-  
 { lineffe,  
 { outward-  
 { ly, by his  
 { word  
 { inwardly by the good mo-  
 { tions of his Spirit, vers. 8.  
 { punishing vncleannes, vers. 6.  
 { end of our calling, vers. 7. *God hath not called vs vnto  
 { vncleannes, but vnto holinesse.*

o Zanchius in  
 loc.

p Calvin. in loc.

q Gorran, in loc.

r 1. Cor. 11. 23.

s 2. Cor. 5. 20.

t 2. Tim. 4. 2.

u Act. 28. 31.

x Sarcerius &  
 Marlorat. in. loc.

y 2. Cor. 1. 24.

z Mat. 15. 9.

a Athanas. epist.  
 ad solitariam  
 vitam agentes.

*Wee beseech* [et] *exhortamur* o Out of loue desire, p not as your  
 betters enforcing, but as your brethren entreating, yet  
 exhorting by the Lord Iesus; as if they should argue thus:  
 If you respect and reuerence Christ, tearing him as Lord,  
 and louing him as Iesus, suffer our words of exhortation,  
 for we speake r from him, and s for him; he therefore that  
 despiseth our embassage, *despiset not man but God.*

These two, mildnes and boldnes of speech, howsoeuer  
 in their owne nature different, ought notwithstanding  
 to meete in euery good Pastor; in regard of himselfe,  
 mildnes is amiable; for that is Pauls precept, t *improbe,  
 rebuke with all long suffering*; but in regard of Christ, whose  
 errand he doth, all boldnes is necessary; for that is Pauls  
 practise, u *preaching the kingdome of God, and teaching the  
 things which concerne the Lord Iesus Christ, with all boldnes  
 of speech.* Hereby we may learne to x distinguish between  
 good and bad Teachers; if good, they beseech as brethren,  
 and exhort by the Lord Iesus; if bad, they y dominere ouer  
 the faith of their hearers, obtruding their owne inuenti-  
 ons vpon the people, z teaching for doctrines the tradi-  
 tions of men: In stead of the Prophets edict, thus saith  
 the Lord, and Pauls exhorting and commanding by Iesus  
 Christ, they thunder out, sic volo, sic iubeo, stat pro ratione  
 voluntas; or as a Constantius that Arian Emperour, *Quod  
 ego volo pro canone sit.* The people must beleue as the  
 Church

Church, and the Church as the Pope, and the Pope as hee list. And as the great Pope cannot erre; so the schismaticall Popeling will not erre; both are tyrants ouer their brethren in a different degree; for that which is effected by the one, is affected by the other.

*That yee encrease more and more*] There is alwaies in Christianitie τὸ λατρεῖν, *a furthermore*. The mot of <sup>b</sup> Charles the fifth, *plus ultra*, fits euery man: in Gods way not to go forward, is to goe backward, *qui dixit, sufficit, deficit*. A Christian must not bee like <sup>c</sup> Ezechias sunne that went backward, nor like <sup>d</sup> Iosuas sun, that stood stil, but <sup>e</sup> Danids sun, that like abridegroome comes out of his chamber, and as a champion reioyceth to run his race. As then heretofore we did heap sin vpon sin, drawing the threeds thereof so big, so long till we made them <sup>f</sup> cords of vanity, and after wreathed these cords vntill they became cart-ropes of iniquitie: so now being called vnto sanctification and holinesse, let vs *encrease more and more*, from faith to faith, from vertue to vertue, saying with <sup>g</sup> Paul, *I count not my selfe perfect*, &c. but one thing I doe, I forget that which is behinde, and endeouour my selfe to that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus. As it is said of Origen, that he did excell other in al he wrote, but himselfe in his notes vpon the Canticles: so we must earnestly contend to passe all other, and at the last to goe beyond our selues in holy conuersation and purenesse of life, like Paulinus, of whom S. <sup>h</sup> Hierome, *in primis partibus alios, in penultimis te ipsum superas*.

*How ye ought to walke*] Good works then are necessarie to saluation, albeit not necessarie to iustification, I say required necessarily.

<sup>b</sup> Rensner. in symbols.

<sup>c</sup> 2. King. 20. 11.

<sup>d</sup> Iosua 10. 13.

<sup>e</sup> Psal. 19. 5.

<sup>f</sup> Esay 5. 18.

<sup>g</sup> Philip. 3. 13.

<sup>h</sup> Epist. Paulin. Tom. I. fol. 104.

<sup>i</sup> 1am. 2. 18.

<sup>k</sup> 1. Cor. 7. 14.

<sup>l</sup> Tit. de nouā obedientia.

<sup>m</sup> Art. 20.

<sup>n</sup> Per Melanct. tom. 1. fol. 42.

<sup>o</sup> Part. 2. cap. 20. diuision. 1.

<sup>p</sup> Lib. 3. cap. 16.

<sup>q</sup> 1.

<sup>r</sup> Sess. 6.

<sup>s</sup> De iustificat.

<sup>t</sup> lib. 4. cap. 1. §.

<sup>u</sup> ac primum confessio.

<sup>v</sup> D. Bishops epistle to the king before his counter-catholike, §.

18.

<sup>x</sup> Epist. 86.

<sup>y</sup> Heb. 12. 14.

<sup>z</sup> Zanch. in loc.

<sup>1</sup> Psal. 119. 9.

In respect of  
 God, that we may do the wil of our Father in heauen, and by this our light, occasion other to glorifie him also, Mat. 5. 16.  
 Our neighbours, to witnes our faith vnto them, as also to <sup>k</sup>win them vnto Christ.  
 Our selues, to quiet our conscience, 1. Tim. 1. 19. & to make our election sure, 2. Pet. 1. 10.

This doctrine Protestant Diuines auowed euer, as the Church of England in our confession, art. 12. the Church of <sup>l</sup>Saxonie, the confession exhibited at <sup>m</sup> Augusta to Charles the fifth, an. 1530. and after explained at <sup>n</sup> Worms an. 1540. Luther. com. epist. ad Galat. cap. 5. vers. 6. Philip Melancthon in his Common places and Catechisme, Tit. de bonis operibus, sect. causa hortantes ad bene operandum. <sup>o</sup> Iewel in his Apology, Calvin in his Institution, Chemnitius in his Examination of the <sup>q</sup> Tridentine Councell, Zanchins and others in their Commentaries vpon this text.

It is then a forged imputation (our aduersarie Bellarmine being witnesse) that our Gospell is <sup>r</sup>carnall, and the beaten high way to Epicurisme: so that wee take vp the words of <sup>s</sup> Augustine, *Nemo legem ita intelligit, nisi qui non intelligit*, No man thus vnderstands the matter, but hee that wants vnderstanding. We say that good works make faith fat, and without <sup>t</sup>holinesse it is impossible to see God. Indeed wee dare not compare with the Papists in their meritorious butchering of Princes, in their vncléan chastitie, drunken fasts, vncharitable charity, selling heauen vnto the rich, & denying it vnto the poore for want of money; but in all duties of religion and honestie, we dare iustifie our selues in comparison of them, vnto the whole world, though hereby we do not iustifie our selues before God.

That euery one should know how to keepe his vessell in holinesse and honor] <sup>x</sup>First know to keepe by the Word, and then to keepe according to the Word: <sup>y</sup>Wherewith shall a

young man cleanse his way? euen by ruling himselfe after thy word.

*His vessell* To wit, his body, which is a <sup>z</sup> vessell of honor in Gods house, yea the temple of the holy Ghost; if then we must keepe the <sup>b</sup> materiall temple cleane, much more the mysticall. Or, *Your vessell*, <sup>c</sup> that is, your wife; for albeit Christians of all sexes and sorts may marrie, 1. Cor. 7. 2. yet the bed must bee vndefiled. Hebr. 13. 4. <sup>d</sup> Doting loue is dishonest in a man euen toward his own wife; lust of intemperat concupiscence in mariage, is a kind of adulterie, saith *Ambrose*. The Gentiles vse to sin much in this kind, but it is because they *knew not God*, but yee know what commandements we gaue you by our Lord Iesus, and therefore possesse your vessels in holines and honour, and not in the lust of concupiscence.

Now because filthie lust dishonours and pollutes our vessels especially, *S. Paul* would haue vs abstain from fornication in euery kind; for although it seemeth a paradise to the desire, yet it is a purgatorie to the purse, and an hell to the soule, and that which may moue the wanton most, <sup>a</sup> sinne against his owne body. Doeſt thou then loue thy flesh? abstaine from fornication, for it is rottenesse to the bones; Doeſt thou loue thy soule? abstaine from fornication, for it is dishonest: Doeſt thou loue thy credit? abstaine from fornication, for it is dishonourable; this heate is an infernall fire, whose fuell is <sup>h</sup> fulnesse of bread, and abundance of idlenesse; <sup>i</sup> euill communication the sparkes, <sup>k</sup> infamie the smoake, pollution ashes, end <sup>l</sup> hell. See before 9. Commandement, and after, Gospel. *Dem. 15. pest. Trinit.*

*In preceptis ad mortis iter, tu ianna lethi,  
Corpora commaculans, animas in tartara mergis.*

That no man oppresse and defraud his brother in bargaining <sup>j</sup> Some considering what went before, and what after, haue construed this of adulterie, that no man defraud his brother in bargaining with his wife for this businesse, and the words (as <sup>o</sup> *Theophylact* and <sup>p</sup> *Caietan* thinke) may beare

<sup>z</sup> 1. Tim. 2. 10.  
<sup>a</sup> 1. Cor. 6. 19.  
<sup>b</sup> Hom for keeping the Church cleane:  
<sup>c</sup> Aquin. in loc.  
<sup>d</sup> Em. Sa. ex Augustino.  
<sup>d</sup> Origen. & Hieron.  
<sup>e</sup> Apud August. contra Iulian.  
Pelagian. lib. 2. tom. 7. fol. 664.

<sup>f</sup> 1. Cor. 6. 18.  
<sup>g</sup> Eccles. 19. 3.

<sup>h</sup> Ezech. 16. 49.  
<sup>i</sup> 1. Cor. 15. 33.  
<sup>k</sup> Bonauent. diet. salut. cap. 9.  
<sup>l</sup> Apocal. 21. 8.

<sup>m</sup> Prudentius in Psychomachia.

<sup>n</sup> Scholia Theodoret. Erasim. in loc.

<sup>o</sup> In loc.  
<sup>p</sup> In loc.



¶ Church hom.  
against adu-  
ltery, part. 2.  
¶ Lexicon Theo-  
log. Allenstaig  
in verbo pec-  
care.  
¶ Ambr. Aquin.  
Marlor. in loc.

¶ Zanch. in loc.  
¶ Galat. 6. 10.

¶ Gorran. in loc.  
¶ Psal. 19. 7.  
¶ Mat. 5. 48.  
¶ Leuit. 19. 2.

¶ Rom. 8. 26.  
¶ 1. Job. 2. 27.

beare this sence ; forasmuch as adulterers, if they bee great men, oppresse violently their brethren, as *David* his seruant *Vriah* ; if meane, they circumuent them cunningly, so that in adulterie two sinnes at the least are bound together, concupiscence and cousonage ; nay this sin is a monster of many heads, it receiveth al kinds of vice ; for the generall word *peccare* is properly to commit adulterie, *Quasi pellicare, id est, cum pellice corre,*

¶ Other expound this of avarice more fitly, referring oppression to violent and open iniurie, James 2. 6. Doe not the rich oppresse you by tyrannie? fraud to secret and slye deceit; Ierem. 5. 26. *They lay wait, as he that setteth snares: as a cage is full of birds, so are their houses full of deceit, thereby they are waxen rich and great.* Now then if plaine dealing and kind cariage toward our brethren bee parts of sanctification, it is an infallible demonstration, that the more cruel and crafty men are, the lesse religious and holy : for if it be a sin to wrong a stranger, although a Mahumetan, or a Jew, then it is a double sinne to defraud a brother, a Christian neighbour of our acquaintance : for so *Paul* reasoneth heere from the lesse to the greater ; ¶ if we must do good vnto al, especially to those of the household of faith.

*For this is the will of God, euen your holinesse*] To wit, his reuealed will, *voluntas signi*, manifested in his word, which is y holy, commanding as well in the *z* Gospell as in the *a* law, that we be holy as he is holy. God the Father at the first created vs according to his owne likenesse, Gen. 1. 26. that is, rightconnesse and true holinesse, Eph. 4. 24. When this image was defaced, it pleased God the Sonne to restore it againe, creating vs anew to good workes, Ephes. 2. 10. And that we may now possesse our vessels in honor and holines, God the holy Ghost is giuen vnto vs *b* helping our infirmities, and *c* teaching vs how to serue God in holinesse and righteousness all the daies of our life : sanctification then is the will of God the Father, Sonne, and holy Ghost.

It

It is Gods absolute command, and the very<sup>d</sup> summe of al his strict law;<sup>e</sup> but to win further obedience, *Paul* vseth a more gracious terme, *will*; insinuating that euery child should bee most ready to doe the will of his father: and therefore we must first learne<sup>f</sup> what is his acceptable wil, and then endeauour that it may bee done in earth as it is in heauen: for none shall enter into Gods kingdome but such as doe Gods will: *Matth.* 7.21.

If <sup>g</sup>all our time that remaineth in the flesh, ought to be spent, not after the lust of men, but after the will of God; much more his holy day, when wee meete in his holy temple, to call vpon his holy name, to be made partakers of his holy Sacraments & holy word. Holy things are for holy persons; a<sup>h</sup> pearle must not bee cast before swine, nor that which is sanctified giuen to dogs.

As God enioyneth holinesse by the word written, so likewise by the word preached, according to that which is written, *vers.* 2. *Ye know what commandements wee gaue you by the Lord Iesus.* <sup>i</sup> For I haue receiued of the Lord, that which I haue deliuered vnto you. *Ye haue receined of vs how ye ought to walke,* *vers.* 1. *Ye know what commandement we gaue you,* *vers.* 2. *Wee haue told you before time, and testified,* *vers.* 6. Albeit the Theſſalonians abounded in faith and knowledge, yet *Paul* thinketh it not vnfit to repeate the same lessons againe and againe: so likewise *S,* <sup>k</sup> *Peter*, I wil not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be established in the present truth. And so Bishop *Latymer* in his *ultimum vale* to the Court, protested openly that if hee should say nothing else three or foure houres together but onely the bare words of his text, *beware of couetousnes, beware of couetousnes*, his sermō might bee reputed witlesse, yet not needlesse. If all the world were paradise, the sower once might sowe for all; or if it were like the land of the<sup>l</sup> *Albanoyſes*, he need but once to till in three yeeres; or if it were so fertile as some soile is said, ynder the<sup>m</sup> Northerne pole, he might sowe in the

morning

<sup>d</sup> *Aquin. in loc.*  
<sup>e</sup> *Bullinger. apud Marlorat. in loc.*

<sup>f</sup> *Rom.* 12.2.

<sup>g</sup> *1. Pet.* 4.2.

<sup>h</sup> *Matth.* 7.6.

<sup>i</sup> *1. Cor.* 11.23.

<sup>k</sup> *2. Pet.* 1.12.

<sup>l</sup> *Conradus He-  
re:bachius. lib.  
1. of Husban-  
drie, pag. 19.*  
<sup>m</sup> *Idem ibidem.*

morning and reape at euening. But since *Adams* fall the ground is full of thornes, *Gen. 3.* and some seede vsually falleth among thornes, *Mat. 13.* and much graine is cast vpon the high way, which is either trampled away by the vulgar tract of the world, or washed away by the common streame of the time, or else stollen away by the birds of the aire, that is, as *Christ* expounds himselfe, by *Satan* the prince of the aire: it is therefore commendable for the speaker, and profitable for the hearer, that the same thing be preached and pressed often; I say that the same seed be sowne in season, and out of season: *2. Tim. 4. vers. 2.*

<sup>n</sup> Philip. 3. 1.

o These obseruations I delineated in my rehearsal at Pauls, anno 1603.

r Bellarmin. p̄f̄at. in lib. de libero arbitrio.

q Sixtus Senen. bibliothec. lib. 3. pag. 187.

r Enar. symbol. Nucen. Tom. 1. fol. 393.

l In vita Thom. Aquin.

t Eifengrien. admonit. ad lect. de fine & vsu postil. catholic.

And in truth all our sermons are nothing else but o rehearsal of that old *Spittle Sermon*, (as it were) preached by God himselfe to decayed *Adam* and *Eua*, *Gen. 3. 15.* For first, all that is said by *Christ* and his blessed Apostles in the new Testament, is summarily nothing else, but a repetition and explanation of that one propheticie, *Semen mulieris conteret caput serpentis.*

The primatiue fathers, who flourished as yet while the blood of *Christ* was warme, *Ignatius*, *Arcopagita*, *Clement*, *Polycarpus*, and other, were disciples vnto *Christ* his disciples, as *Irenaeus* writes, lib. 3. cap. 3.

After these succeeded other Doctors as the salt of the earth and light of the world, whereof some construed the Scripture literally, as *Hierom*; other allegorically, as *Origen*; other morally, as *Gregory* the great; other pathetically, as *Chrysostome*; other dogmatically, as *Augustine*; all of them, (as worthie *Melancthon* is bold to deliuer) in the maine articles of religion apostolically.

Then in another ranke, marched immediately the Schoole authors, whose crotchets are nothing else but a descant vpon the plaine song of the Fathers: and therefore *Peter Lombard*, their grand captaine, is stiled *Magister Sententiarum*, the compiler of the Fathers axioms; and *Thomas* is termed by *Tritememius*, alter *Augustinus*; and it is an vsuall adage in the Schoole, that the soule

fole of *Augustine* was *Pythagorically* transfused into the corps of *Aquim*; as *Zeno* said, *Rhetorike* is like the hand open, and *Logick* like the fist shut; as <sup>u</sup> *Galeottus Martius* said, *Hebrew* is *Chalde augmented*, and *Chalde Hebrew curtailed*. And as one said, galloping is nothing else but a loftie amble, and an amble nothing else but a soft gallop: So the father is a large schooleman, and the <sup>x</sup> schooleman a short father: the one doth flie out, and as it were gallop in the large fields of Common places, the other as it were amble in the strict termes of argument; the one so plaine as the palme, the other so knottie as the fist.

As <sup>y</sup> *Augustine* wrote of his bastard *Adeodatus*; *Ego in illo puero prater delictum nihil habebā*; so the schoolemen may confesse of their treatises (which are their children, as <sup>z</sup> *Synesius* called his orations) that there is nothing in them of their owne, but only that which is bad, all the good stufte is the fathers (if I may so speake,) but the curious snipping and pincking is their owne. I might heere mention the scribbling Frier, a midling Diuine betweene a father and a schooleman, ape to both: but as some imitated <sup>a</sup> *Pompey* the great in scratching his head with one finger; and as some <sup>b</sup> *Philip Melancthon* in his stammering speech, and other *Sir Thomas More* in wearing his gowne on one shoulder; euen so the Frier, as an horseleech, did onely sucke the corrupt blood out of the schoole veine, and spider-like, gather poyson out of the fathers sweet flowers.

To come neerer home; Vniuersities in this last age, be nothing else but the old Schools new plaistered, and our Diuinitie professors are reformed Catholikes, as *Zanchius* is termed vsually the refined *Thomist*; *Melancthon* the perspicuous schooleman: *Luther*, I thinke, may challenge the stile of our countriman *Bacon*; <sup>c</sup> *Doctor resolutus*; and the Iesuite is a motheaten schooleman in a new print and faire couer: the difference betweene them is onely this, as *Bonamicus* once wittily; the schooleman is philosophicall in his *rheologie*, whereas the Iesuit is *rheologicall*

<sup>u</sup> De promiscua doctrina, cap. 6.

<sup>x</sup> Carbo introduct. in sac. Theolog. lib. 1. cap. 8.

<sup>y</sup> Confess. lib. 9. cap. 6.

<sup>z</sup> Epist. 1.

<sup>a</sup> Plutarch.  
<sup>b</sup> Cametarius in vita Melanct.

<sup>c</sup> Carbo lib. 1. cap. 9. introduct. in sac. Theolog.



gicall in his philosophie: but in the maine matters, as one said of a cinnell, that it is bread vpon bread; *Ludovicus Molina*, *Gregorius de Valentia*, *Franciscus Suarez*, and other of the Iesuiticall order in their explications, Commentaries, and disputations vpon *Aquinas*, are nothing else as it were but *Thomas* vpon *Thomas*.

<sup>d</sup> *Melanct. enar.*  
*symb. Nicen.*  
*Tom. 1. fol. 388.*

Thus in all ages (as you see) the whole course of Diuinitie is nothing else but a <sup>d</sup> rehearſall of one Sermon only, *the seed of the woman*, &c. and therefore *Paul* had iust cause to reapeate the same doctrine to the *Theſſalonians* here, *ye haue receiued of vs how to walke*, &c. *ye know what commandements*, &c. *as we haue told you before*, &c.

<sup>c</sup> *Marlorat. in loc.*  
<sup>f</sup> *Zanch. in loc.*

*He therefore that despiseth, despiseth not man but God.*] This argument is a conclusion of the former reasons, enforcing them <sup>f</sup> all. It is not I *Paul* that exhort you, but *Christ*, and *Christ* is not only man, but also *God*; hee that wils sanctification is *God*, he that is auenger of fornication and couetousnes is *God*, he that calls vnto this holinesse is *God*; he therefore that despiseth our admonitions in this case, *despiseth not man, but God*, *God the Father*, who created vs in holinesse, *God the Sonne*, who renued vs vnto holinesse, *God the holy Ghost*, proceeding from the Father and the Sonne, to keepe vs in true holinesse.

<sup>g</sup> *Luke 10. 16.*

<sup>h</sup> *Heb. 12. 25.*

<sup>i</sup> *1. Sam. 2. 30.*

It is a great sin to despise man, *Esay 33. 1. Qui spernis an non ipse spernêris?* a greater sinne to despise the messengers of *God*; *He that despiseth you*, saith <sup>g</sup> *Christ*, *despiseth me*; but it is the greatest sin to despise *God* himselfe: for <sup>h</sup> *if they escaped not, which refused him that spake on earth, how shal we escape, if we turn away from him, that speaketh from heauen?* I wil honor them, <sup>i</sup> saith the Lord, that honour me, but they that despise me, shall be despised: If one man trespasse another, the Iudge shall iudge it; but if a man offend *God*, who shall plead for him? all his aduersaries shall be destroyed, and out of heauen shall hee thunder vpon them; as *Paul* in this text, *he is an auenger of such things*. If *God* then despise those who neglect him,

all

all the rest of their time shall bee spent, in <sup>k</sup> heaping vp wrath against the day of wrath.

But how doth our Apostle proue this proposition, *hee that despiseth, despiseth not man but God?* because, saith he, *God hath sent his holy spirit among you*. There be two readings of these words, *εἰς ὑμᾶς & εἰς ὑμᾶς*: if we translate with the vulgar Latin, *Marlorat, Beza*, God hath *giuen vs* his holy Spirit, then *Pauls* argument is framed <sup>l</sup> thus; he that despiseth vs, despiseth not man but God; for wee write not out of our owne authoritie, but as inspired by the blessed spirit, which is God. If we reade with our Church according to the best <sup>m</sup> Copies, *among you*, then *Paul* argueth after this sort, God hath sent his holy Spirit among you for this end, that you may <sup>n</sup> discern sanctification to be his will. His Spirit is our helper, *Rom. 8. 26.* our comforter, *Iohn 14. 16.* our teacher, *1. Epistle of Iohn. 2. 27.* and therefore *quench not the Spirit*: no man can extinguish the Spirit, <sup>o</sup> but the wicked endeauour so far as they can, to put it out, and so they be said to quench the Spirit, as to <sup>p</sup> crucifie Christ againe, not actually, but intentionally. Or as <sup>q</sup> other expound that text, the wicked are said to quench the Spirit in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out either by casting on water, or taking away the wood; and so we quench the feruor of Gods holy Spirit with our dirtie sin, fornication and avarice; the body is the soules house, the soule the Spirits house; fornication pollutes the body, couetousnes, which makes vs dote on the worlds muck, defileth the soule: this puddle then must needs extinguish Gods holy fire within vs. Againe, we lessen this heate by taking the fuell away, neglecting good motions, and the meanes to cherish these motions; hearing of the sacred word, receiuing of the blessed Sacraments, hearty prayer, holy deuotion are the bellows to blow the coales and encrease the sparkes of all Gods heauenly graces: hee therefore that stops his eares and hardens his heart, when the preachers *exhort by the Lord*

*Iesus,*

<sup>k</sup> *Rom. 2. 5.*

<sup>l</sup> *Zanch in loc.*

<sup>m</sup> *Ambros. Eras-*  
*mus, theliffes*  
*English and*  
*Hen. 8. Bible.*  
<sup>n</sup> *Caluin. apud.*  
*Marlorat in loc.*  
<sup>o</sup> *Augustin. epist.*  
*23. & lib. 2.*  
*cont. epist. Par-*  
*menian. cap. 13.*  
<sup>p</sup> *Heb. 6. 6.*  
<sup>q</sup> *Theophylact.*  
*Aquin. Marlor.*  
*in 1. Thess. 5.*

Iesus, hee that regardeth little the word and will of God commanding sanctification, he that will not possesse his vessel in honor and holines, he that oppresseb or defraudeb his brother in bargaining, what doth hee but quench the Spirit, despising not man but God, a beseeching God, a God that rather wils then commands, a God that cals vnto holines, an auenging God, a God that dwels (as it were like an in-mate) with him, a God that vseth all meanes for his good in this life, that hee may encrease more and more: for his glory in the next, that he may rest vpon his holy hill for euermore?

Whereas it is obiected, if the blessed Spirit dwell in vs, and preach in our hearts, what neede wee reade the Scriptures, and heare so many Sermons and exhortations? Answer is made, that the spirit doth not alway worke immediately, but by the Word and Sacraments mediately; *lex est lux*, Gods law is a light, by which the holy Ghost enlighteneth vs, in it selfe the letter is dead, but the Spirit giueth life: for as *Augustine* like himselfe most iudiciouly, *the children of God are led by the Spirit of God; ut quod agendum est agant, & cum egerint, illi a quo aguntur gratias agant: aguntur enim ut agant, non ut ipsi nihil agant; & ad hoc eis ostenditur quid agere debeant: ut quando id agunt sicut agendum est, id est, cum dilectione & delectatione, iustitie suauitatem quam dedit Dominus, ut terra eius daret fructum suum, accepisse se gaudeant.*

It is true, none shall be lost, but the children of perdition: yet God saith vnto the watchman by the mouth of his Prophet, If thou giuest not the wicked warning, nor speakest to admonish him of his wicked way, that hee may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thy hand: for seeing God Will that all men shall beo saued, and come vnto the knowledge of the truth, it is our dutie to beseech them as brethren, and exhort them by the Lord Iesus, that they may encrease more and more; ne pereant ipsi, vel alios perdant.

This is Gods reuealed will which appertaineth vnto

vs,

*2. Cor. 3. 6.*

*Rom. 8. 14.*  
*Augustin. de*  
*correction. &*  
*gratia, cap. 3.*

*John 17. 12.*

*Ezec. 3. 17. 18.*

*1. Tim. 2. 4.*

*Augustin. ubi*  
*supra. cap. 16.*

vs, as for his secret will, wee must leaue that to himselfe, Deut. 29. 29. to determine who shall be saued, or who shall be damned, is not <sup>a</sup> *iudicium luti sed figuli*, not belonging to the clay but to the potter, in whose <sup>b</sup> power it is to make of the same lump one vessell to honor, and another vnto dishonor. It is the Pastors dutie to beseech and exhort, it is the peoples dutie to suffer the words of exhortation, and therefore seeing yee haue receiued of vs how ye ought to walke, seeing ye know what is the commandement and will of God, seeing the holy Spirit is sent among you for this end, that ye keepe your vessels in holinesse and honor, he that despiseth, despiseth not man but God; and God, as it followeth in the propounded method to be considered, is an auenger of all such things.

If neither the preachers of God in exhorting, nor the goodnesse of God in calling, nor the wil of God in commanding, nor the Spirit of God in mouing can preuaile with you, then tremble at his iudgements, he is an auenger of fornicators and oppressors,

and that two waies } 1. By withdrawing from them his  
                                      heauenly graces.  
                                      2. By powring vpon them his hea-  
                                      uie iudgements.

The wicked in <sup>c</sup> grieuing his Spirit leese the Spirit, and then the <sup>d</sup> foule fiend possesseth them, and makes them worke al vncleannesse euen with greedines, Ephes. 4. 19.

<sup>e</sup> Seneca diuinely, *Sacer intranos Spiritus sedet, hic prout a nobis tractatus est, ita nos ipse tractat*; the blessed Spirit is sent to dwell among you, but if any man entertaine not the holy Ghost as a holy ghuest, almightie God will take his Spirit from him, and that vncleane spirit taking vnto him seuen other worse then himselfe will enter in, and dwell there, and the end of that man is worse then the beginning, Matth. 12. 45. <sup>f</sup> For it is impossible, that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world

<sup>a</sup> August. vii  
supr. cap. 5.

<sup>b</sup> Rom. 9. 21.

<sup>c</sup> Ephes. 4. 30.

<sup>d</sup> Matth. 12. 43.

<sup>e</sup> Epist. 41.

<sup>f</sup> Heb. 6. 4.



to come; if they fall away, should be renewed againe by repentance; seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him. An hard saying to vnderstand, most hard to vndergoe.

And this (as the schoole speakes) is *pæna damni*, the want of good in the reprobate, who despise Gods holie Spirit within them, after which ensueth alway *pæna sensus*, in this life temporall punishment, in the next, eternall; in this world *g* God rained vpon filthie Sodom and Gomorra fire and brimstone; *gehennam misit e caelo*, saith *h* Saluianus, he sent hell out of heauen to consume those people for their vncleannesse; he caused *i* Phinehas also to slay Zimbri and Coxbi in the very act of incontinence; hee suffered a fillie seamster with her sheares to thrust thorow *k* Walter a popish Bishop of Hereford, that would haue forced her to follie.

The prouerbe is true, that the best end of such as shall continue still in these foule sinnes, is pox and penurie.

*1 Nuda Venus picta est, nudipinguntur amores.*

*Nam quos nuda capit, nudos amittat oportet.*

Now for oppression and defrauding our brethren in bargaining, it is very remarkeable, that God in all the new Testament is called but once *the Lord of hosts*, and that as an auenger of these sins, *m* Behold, the hire of the labourers, which haue reaped your fields (which is of you kept back by fraud) crieth, and the cries of them that haue reaped, are entred into the eares of the Lord of hosts. Aquine notes in his Commentaries vpon this text of S. Iames, that there be but foure kinds of crying sinnes mentioned in all the Scriptures according to that old distichon :

*Clamitat in caelum vox n sanguinis, & o Sodomorum,*

*Vox p oppressorum, merces reuera laborum.*

Three of these foure are crying against the couetous wretch, as being an open oppressor, a secret defrauder, both open and secret murtherer; for when his poore brother shall starue for want of food and clothes, is he not accessarie to his death, if not principall? and therefore the clamours

*g* Gen. 19. 24.

*h* Lib. 1. de gubernat. Dei.

*i* Numb. 25. 8.

*k* Malmsbur. de gestis pent. Anglor. lib. 4. in vita Walteri.

*l* Epigram. ver. lib. 1. ex Ept. Ecto.

*m* James 5. 4.

*n* Gen. 4. 10.

*o* Gen. 18. 21.

*p* Exod. 3. 9.

clamours of many poore debtors in the dungeon, of many poore labourers in the field, of many poore neighbors crying and dying in the streets, enter into the eares of the Lord, who, being Lord of hosts, hath innumerable souldiers euer readie to fight against them that fight against him and his; and so wee reade that an host of frogs discomfited oppressing *Pharao*, that an host of lice deuoured cruell *Hered*, that an host of rats eat vp couetous *Hanno*; but the Magistrates are Gods especial lieutenants in this battell, and therefore by Gods appointment ¶ *Iehu* king of Israel brake *Iesabels* necke, for taking away *Naboths* his life, that *Achab* her husband might enioy his vineyard, 1. Kings 21. and ¶ *Carellus* a Brittish king hanged vp all oppressors of the poore for example: King *Edward*, commonly called good King *Edward*, banished them all his land. And albeit sometime the great theeues hang vp the little theeues, as *Diogenes* vnhappily, yet God at his generall assise will auenge these things, when as he shall say to such as omitted only the workes of mercie, much more to such as haue committed acts of crueltie, *Depart from me ye cursed into euerlasting fire, prepared for the Diuell and his angels.* What then shall the muck-worme gaine by purchasing an earthly lordship, and losing an heauenly kingdome? What shall the fornicator get, enduring an ocean of torture for a drop of pleasure? ¶ *Momentaneum est, quod delectat, aeternum, quod cruciat:* O that men would forget the beginning, and only behold the end of these delights, and consider here with our Apostle, that *God is an auenger of such things.*

\* It is written of *Lyfimachus*, that hauing his citie besieged, and himself together with his whole armie being in extreame danger of perishing by thirst, in exchange of a cup of cold water, he deliuered vp the keyes of his citie to his enemy, which cold comfort he had no sooner tasted, but his tongue bewrayed the griefe of his heart, saying, O that in lieu of so momentanie a pleasure, I should be made of a Soueraigne, a seruant, of a King, a captiue!

¶ 2. King. 9.

¶ *Stow Chron.*

¶ *Ranulph. Glanvil de legibus & consuet. Angl. lib. 7. cap. 37.*

¶ *Gregor.*

¶ *Aristotle.*

¶ *Plutarch.*

<sup>y</sup> *Vega dom. 1.  
quadages.*

<sup>z</sup> *1. Cor. 7. 20.*

<sup>a</sup> *Ephes. 1. 1.*

<sup>b</sup> *2. Pet. 2. 20.*

captiue! y O that euery sinner would applie this, and meditate with *Hierome*, *Brenis est voluptas fornicationis, & perpetua pœna fornicatoris.*

God hath not called vs vnto uncleannesse, but vnto holinesse] <sup>z</sup> Euery man must continue in that calling, whereunto he is called, and therefore seeing we are called to be <sup>a</sup> Saints, and haue escaped from the <sup>b</sup> filthinesse of the world, through the knowledge of the Lord, and of the Sauour Iesus Christ, wee may not with the sow returne to the mire, nor with the dog to the vomit, and therefore let vs pray with the Church: *Almightie God, which doest see that wee haue no power of our selues to helpe our selues; keepe thou vs both outwardly in body, and inwardly in soule, that we may be defended from all aduersitie, which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.*

### The Gospell. MATTH. 15. 21.

*Iesus went thence and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan, &c.*

IN this one Gospell } workes of Christ, } Iustice.  
I obserue two great } } Mercie.  
vertues of a Christian, } Faith.  
} Loue.

<sup>c</sup> *Psal. 25. 9.*

<sup>d</sup> *Ludolphus de  
vita Christi.  
part. 1. cap. 89.  
& Iansen. con-  
cord. cap. 61.*

<sup>c</sup> All the waies of God are mercie and truth; the two pillars of his kingdome are iustice in punishing, and mercifulnesse in giuing grace, forgiving sinne. Christ here shewed his iustice in <sup>d</sup> leauing y most ingratefull Iewes, and comming into Tyrus and Sidon, countries of the Gentiles; and this should terrifie vs, in that our vnthankfulnes hath worthily deserued, that Christ should depart from our coasts into some new found land, taking his word

word from vs, and bestowing it vpon a people, that will bring forth better fruit thereof.

Christs mercie doth appeare, first, generally toward all the Gentiles, in making them his <sup>e</sup> people, who were no people, a fauour in <sup>f</sup> other ages vnkowne vnto the sons of men, as it is now reuealed vnto his holy Apostles and preachers by the Spirit, that the Gentiles also should be inheritors, and of the same bodie, and partakers of Gods promise in Christ by the Gospell; more particularly toward this Cananite woman, in hearing her prayers, and helping her childe: and this may comfort vs, in that the <sup>g</sup> Lord ouer all, is rich vnto all that call vpon him.

The two chiefe vertues of a Christian are faith and loue, both are most eminent in this woman; her faith is such as that our Euangelist reports it with an *ecce, behold, a woman of Canaan*; <sup>h</sup> it is strange, that a woman, and that not a Jew but a Gentile, and among all the Gentiles of the <sup>i</sup> most accursed & wicked nation, a Cananite, should haue such a measure of faith as to conquer not onely the world, but also the lord of the world: for, <sup>k</sup> whereas it was shewed in the Gospel appointed for the last Sunday, that Christ in a duell ouercame the diuell: it is said in the Gospell for this Sunday, that a fillie woman ouercame Christ, not by force, but by <sup>l</sup> faith.

*Haue mercy on me, O Lord, shew Sonne of Dauid*] These words intimate Christs office, natures and person; <sup>m</sup> *haue mercie*, shewes his office, for hee came <sup>n</sup> to preach good tidings vnto the poore, to bind vp the broken hearted, to comfort al that mourne, <sup>o</sup> to visit & redeeme his people: the word *Lord*, his Diuine nature: *Sonne of Dauid*, his humane, both together one Christ, not by confusion of substance, but by vnitie of person: this preamble then insinuats her faith to be sound, in that she went not for help to *Baalzebub*, as <sup>q</sup> *Abazia*, nor to witches, as <sup>r</sup> *Saul*; not to Christs Apostles, as the father of the lunatick child, *Mat. 17. 16.* but she came and cried vnto the Messias himselfe, beleeuing that he was able to help, because the Lord, and

<sup>e</sup> *Osea 2. 23.*  
<sup>f</sup> *Ephe. 3. 5. 6.*

<sup>g</sup> *Rom. 10. 12.*

<sup>h</sup> *Pontan. feria. 5. dom. 1. quadrages.*  
<sup>i</sup> *Maldonat. ex Chrysost. in loc.*  
<sup>k</sup> *Die 7. feria. 5. post. dom. 1. quadrages.*

<sup>l</sup> *Heb. 11. 33. & 1. epist. Ioh. 5. 4.*

<sup>m</sup> *Pontan. ubi supr.*  
<sup>n</sup> *Esay 61. 1.*  
<sup>o</sup> *Luke 1. 68.*  
<sup>p</sup> *Ludolphus ubi supra.*

<sup>q</sup> *2. Kings 1. 2.*  
<sup>r</sup> *1. Sam. 28. 7.*



willing because the Sonne of *David*; see before, Gospell Sunday after Christmas.

Her faith appeares also to be great by the	{ fruit thereof, vers. 22. 23. 24. 25. 26. 27. commendation of Christ	{ Parol: <i>O woman great is thy faith.</i>
		{ Real: <i>Her daughter was made whole euen the same time.</i>

The principall fruits of her faith here mentioned are worshipping and praying, and that is comended in foure respects, as being

1. Discreet.
2. Feruent.
3. Humble.
4. Constant.

Her deuotion was discreet in regard of matter and manner. For matter; in praying for that only which was most fit for her to beg, and Christ to giue, to wit, mercie, *miserere*; this is her totall summe, Mercie good Lord, *Lord helpe*. The Philosopher said truly, that a wise man euer begins at the end; and therefore this woman was verie wise to begin her prayer with that which is the end of all our praying, *Haue mercy on me good Lord*. Christ is faithfull and cannot denie himselfe, saith *Paul*; the which text is wittily glossed; if we desire worldly wealth, he may denie, for that is not himselfe; if we desire reuenge, he may deny, for that is not himselfe; if we desire preferment, he may deny, for that is not himselfe; but if we desire mercie, then he cannot denie, for that is himselfe. *Deus meus misericordia mea*, thou O God art my refuge and my mercie, the *x* father of mercies, and therefore cannot denie himselfe. Lord I do not alleage my merit, but expect and only respect thy mercie.

Againe, she was discreet for the manner, vsing not so much babling of the mouth, as deuotion of the mind; her petition was a very *briefe*, containing an y ocean of matter in a little current of speech, *haue mercie on me; Lord help me*. *Lycurgus* enioined the people to offer little sacrifices vnto their gods: for, saith he, they respect more the inward

† 2. Tim. 2. 13.  
† Dicz ubi sup.

u Psal. 59. 17.  
x 2. Cor. 1. 3.

γ Ludolphus ubi supra.

inward affection then the outward action; a rule which our master Christ hath given vs in the sixt of *Matthew*, *when ye pray use not much babling*, a word is enough to the wise, more then enough to a friend. Almighty God is wisdom it selfe, & knowing our need, mercie it selfe, and heares the<sup>a</sup> very groanes of his seruants, albeit they bee not exprest and vttered distinctly; this woman therefore dealt discreetly considering the person of Christ, and shortnesse of time, and inconuenience of place, to beg in a few words, *haue mercie on me*.

<sup>a</sup> *Matth. 6. 8.*

<sup>a</sup> *Rom. 8. 26.*

2 Her praying was earnest and seruent; it is said in the text twice, that *she cried*, and this crie was not so much the lifting vp of her voice, as of her heart; of which kind of crie, God said vnto *Moses*, *Exod. 14. 15.* Wherefore criest thou vnto me? So *Dauid* in his Psalmes often, I cried vnto the Lord, & called vpon him with my whole heart. So <sup>b</sup> *Paul*, I will pray with the spirit, I will pray with vnderstanding also. See before *Magnificat*.

<sup>b</sup> *1. Cor. 14. 15.*

3 She was humble in her deuotion, holding this opinion, that we cannot attribute too much vnto God, nor too little vnto our selues; and therefore though Christ called her *dog*, she called him *Lord*, extolling him who did extenuate her, & so Christ regarding the lowlines of his handmaid, calles her no more dog but *woman*; and whereas at the first he did answer nothing, at the last he granted euery thing that she desired: *O woman, be it vnto thee euen as thou wilt*.

4 She was constant in her sure, not discouraged either with Christs deniall or delay, but continually followed him and his, vntill her selfe was heard, and her daughter healed. Christ for the<sup>c</sup> greater manifestation of her faith and patience, made three great stops in granting her request. First, he doth neglect her, answering not a word, *vers. 23.* Then deny her, *vers. 24.* <sup>d</sup> *I am not sent but to the lost sheep of the house of Israel.* Thirdly, reproch her, as she might happily construe him, *It is not meet to take the childrens bread, and cast it to dogs.* And yet her faith was so

<sup>c</sup> *Theophylact. Thomas, Zepper. in loc.*

<sup>d</sup> *Non corporali presentis. Catech. sed spirituali, Cuius in loc.*

• Dies ubi su-  
pra.

† Chrysost. Tl eo-  
phylact. Thomas,  
&c. in loc.

‡ Melanct. com.  
in Mat. 15. &  
possi. dom. re-  
miniscere.

h Rom. 5. 20.

strong, that she takes a good hint by Christs worst word, and entangles him as it were in his owne saying, truth Lord, I am a dog, and therefore I will doe like a dog, neuer depart from my masters heeles, vntill I am rewarded. c A spanell will quest, when he doth espie game, neither can I hold my peace, when I see such aduantage; the dog will soone cure the sore which hee can licke with his tongue, giue me leaue to speake then, O Lord; I am no Iew, and therefore because no childe, f I looke for no bread, but yet as a dog I may well expect *crums from my masters table*; albeit your greatest miracles and mercies are for the Iewes, your owne countriemen and peculiar people, yet you may well act a little miracle, cast out one diuell, shew a small fauour to me who am a Cananite, I craue not a loafe, I beg only fragments, one crumme, one dram of thy mercie, *Lord helpe me.*

It is well & obserued, that Satan assaults our faith and hope with these two suggestions especially: first, that in regard of our manifold sins and iniquity, we be most vnworthie to receiue any fauour from God; secondly, that howsoeuer we serue God in holines and righteousnes all the daies of our life, yet happily we do not belong to the number of Gods elect: hee doth passe by many notable men, as *Augustus, Cato, Socrates*, and elects *Magdalen* an harlot, *Mattheu* a Publican, *Zachens* an oppressor, yea the theefe vpon the crosse. This woman is assaulted heere with these two temptations; in that Christ at the first answered nothing, and after compared her vnto a dog; she might imagine that she was no way worthie to receiue comfort. Secondly, she might feare that she did not appertaine to Gods election, because the Saviour of the world said, *I am not sent but to the lost sheepe of Israel*; and yet her faith is so great, that the more she fees her owne miserie, the more she seekes after Christs mercy; so we must say with h *Paul*, if at any time we fal into the like temptation, *where sinne aboundeth, there grace aboundeth much more*; for our sins in regard of themselues are finite, but

but the grace of God in infinite:rob not then God of his glorie,make not his goodnes lesse then thy wickednesse; howsoeuer thou bee not so faithfull as *Abraham*,so patient as *Iob*, so penitent as *Dauid*, yet cease not to crie with this woman, *O Lord thou sonne of Dauid haue mercie on me.*

If the common enemy shall besiege the castle of our comfort with that other suggestion, as that the number of Gods elect children is small, some few lost sheepe of Israel, a little flock; then answer with this woman here, that the crummes of Gods mercie belong to the Gentiles as well as to the Iewes; and with <sup>i</sup> *Paul*, that all beleeuers are Israelites; and with <sup>k</sup> *Augustine*, that all faithfull heathen are more Israel then Israel it selfe; that the promises of God touching our saluation are generall, as *Rom. 10. 12. He that is Lord ouer all, is rich vnto all.* And *Matth. 11. 28. Come vnto me all ye that are laden, and I will ease you;* at least indefinite, not excluding any particular man; <sup>l</sup> *For God so loued the world, that he gaue his only begotten Sonne, that whosoener beleueth in him should not perish, but haue life enerlasting.* But I beleeue and call vpon him: *ergo*, I am included in the generalitie, not excluded elsewhere through any particularitie.

For albeit my name be not written in the couenant of grace particularly, yet grace is offered to me particularly, first in Baptisme, then in the Lords Supper, often in hearing of Gods holy word; so that except by doubting I cut off my selfe, I am sure to be concluded in Gods generall pardon; I may not curiously search into his secret counsel, but I know this to be his reuealed will, & therefore my heart is surely set, so long as I haue any being, to call vpon him and crie after him, as the woman of Canaan, *haue mercy on me, O Lord, thou sonne of Dauid.* Now the practises of holymen & women are as it were Commentaries vpon the Commandemets of God, and many of them are recorded in sacred historie for our instructiō and example, <sup>m</sup> that being compassed about with so great a cloud

<sup>i</sup> *Galat. 3. 29.*

<sup>k</sup> *In Psal. 148.*

<sup>l</sup> *Iob. 3. 16.*

<sup>m</sup> *Heb. 12. 1.*



a cloud of witnesses, wee might cast away euery thing that presseth downe, and the sinne that hangeth so fast on, and so runne with patience the race that is set before vs;

And surely the Church hath allotted this historie for this time, because religious fasting consists in heartie prayer and vnfained humiliation for our sin. This Sunday was called heretofore *Dominica reminiscere*; let vs therefore remember and learne by this good woman, how to be deuout all the Lent, all the yeere, praying discretely, feruently, humbly, constantly, neuer leauing Christ vntill he blesse vs, vntill some crummes of mercie fall from his table.

<sup>n</sup> *Dier ubi supra.*

<sup>o</sup> *Caluin. Bucr. Culman in loc.*

<sup>p</sup> *Extra. de reliquijs, cap. audiuius.*

<sup>q</sup> *De sanctorum beatitud. cap. 7. §. ultimo.*

*His Disciples came and besought him*<sup>n</sup> As the snow which falls vpon the mountaine being dissolved into water by the beames of the Sunne, and descending vpon the valley maketh it to giue her encrease, but being deprived of the Sunnes heate, remains congealed and vnprofitable; so such as are in high places, as it were mountains, in Court and Countrie, vpon whom the fauour of God and the King shine most, ought not to be frozen in charitie, but to haue the bowels of pietie and pitie melt for the good of their inferiour brethren. I will not here dispute whether the Disciples out of loue besought Christ, or only for her<sup>o</sup> importunitie, who cried after them, and so was troublesome to them. Howsoeuer, it is absurd vpon this foundation to build inuocation of Angels and Saints. It is lawfull to pray the Saints living to pray for vs, as here we haue a paterne, and in the fifth of *S. James* a precept, *Pray one for another*; but for inuocating Saints dead, there is neither promise, nor example, nor warrant in all Gods holie Bible, which is our light and lanterne.

Againe, the Romish Church hath canonized many for Saints, who can be no better then diuels; as *p Alexander* the third reprehended some for giuing the honour of a martyr to one that died drunke; and, as *q Bellarmine* confesseth

feffeth out of *Salpiscius*, the people did long time deuoutly celebrate one for a martyr, who was a theefe, and after appeared and told them that he was damned. So the Papists adore *Papianus* a Millenarian heretike: *S. Becket* a traitor, *S. Sanders* an open rebell, and other who were neither saints in heauen nor men on earth, as *S. Christophor*, *S. George*, *S. Catharine*, *Quiriacus*, and that which often makes me merrie, *Father Parsons*, whom *Ribadeneyra* calls a perpetuall martyr all his life, must be worshipped euen of the secular priests as a Saint after his death. See Gospel, Dom. 5. after Easter.

*O woman great is thy faith*] *O* is an interiection of maruelling; but it is a wonder how Christ, who knowes all things, should wonder at any thing, how hee that gaue this faith vnto this woman, should admire this faith in this woman. Answer is made by some, that Christ did wonder not as God, but as man, in which respect his experimentall knowledge was encreased daily. But I think with other expositors, that Christ is said here to wonder, as God elsewhere to be compassionate and angrie; *non secundum affectum, sed secundum effectum*, (as the schoole speake) not that there is any such perturbation in God as wrath and anger, but that in punishing hee doth behaue himselfe like one that is angrie; so Christ did wonder in shew, to make vs wonder in deed, that he might hereby stirre vs vp highlie to commend and imitate the great faith of this woman; as *Augustine* pithily, *Non sunt signa perturbati animi, sed docentis magistri*; These words, *O woman great is thy faith*, are not signes of an ignorant minde, but of a skilfull master: her faith did not astonish him, but admonish vs only, for whose learning they were first spoken and after written.

And it is worth our further obseruation, that Christ did not wonder at the faith of any Iew, but at the faith of the Gentiles only, to wit, at the faith of the Centurion, *Matth. 8.* and at the faith of this woman in this place; the reason hereof is plaine, because the Gentiles in old time were

*x* *Bavonius* martyrolog. Feb. 22.

*y* *Hieron. catalog. script. in vita Papie.*

*z* *Bellarmin. de sanctis, cap. ultimo: § Respondeo sanctorum.*

*u* *Baron. annal. Tom. 2. fol. 650.*

*e* *de martyrolog. Roman. c. 2.*

*x* *Catalog. script. Jesuit. in vita Parsonij.*

*y* *Caluin. & Bucer. apud Marlorat. in Matth. 8. 10.*

*z* *Thomas, part. 1. quest. 21. art. 3.*

*x* *Augustin. cont. aduers. legis & prophet. lib. 1. cap. 7. & Thomas in Matth. 8.*

*b* *De genesi contra Manicheos, lib. 1. c. 8. Tom. 1 fol. 565. his admiration was an admonition.*

*c* *Maldenat in loc.*

<sup>d</sup> Ephes. I. 12.

were <sup>d</sup> strangers from the covenant of promise, without hope, without God in the world. That all people therefore should be Gods people, is the doing of the Lord, and it ought to bee wonderfull in our eyes; our Sauour here did wonder a little, that we might wonder much, acknowledging and magnifying his mercie toward vs.

o Cyprian. &  
Emman. Sa. no-  
tat. in loc.

*Woman*] After it was once manifest, that she was no longer an infidel, but a beleeuer, Christ calls her <sup>no</sup> more dog, but *woman*. Hence we may learne to censure me not as they haue bin, but as they are; when new vertues arise in the place of old vices, highly to commend them in our files, as Christ here this womā, *O woman, great is thy faith.*

<sup>e</sup> Josua 2.  
<sup>f</sup> 1. Kings 17.  
<sup>h</sup> 2. Kings 4.

It is able to put the very life of religion into the hearts of women, to see that euery little dutie of theirs is so wel accepted of God, and remembred in his bookes; as the little kindnes off *Rahab* in entertaining <sup>f</sup> spies of *Josua*; the little meale which the widow off *Sarepta* spent vpon *Elia*; the little chamber which the <sup>h</sup> Shunamite prouided for *Elisha*; the little mite which the <sup>i</sup> widow cast into the treasure; *Maries* box of ointment, the diligence of *Martha*, the faith of this woman. And therefore let not them complaine too much of their weakenes, nor o-ther condemne too much their wickednes; let not them complaine either of nature or grace; not of nature, for, as the Martyr *Iulitta* said, exhorting women to constancie, they be made of the same matter with men, not only flesh of the flesh, which is weake, but also bone of the bone; which is strong; not of grace, <sup>k</sup> for in Christ Iesus there is neither male nor female; though women in regard of their sex be weake, yet they bee strong in the Lord, and in the power of his might, <sup>l</sup> able to doe all things through the help of Christ: so we reade that *Esther* was renowned for her zeale, *Judith* for her valour, the Queen of Saba for her wisdome, *Rebecca* for her discreet carriage, *Sara* for her obedience, *Rachel* for her amiablenes, and here this woman is a map of patience and mirror of faith, *O woman great is thy faith.*

<sup>i</sup> Mark. 12. 42.

<sup>k</sup> Galat. 3. 28.

<sup>l</sup> Philip. 4. 13.

*Great*]

*Great*] In comparison, as the Disciples faith is <sup>m</sup> elsewhere called little; the Disciples faith was little, considering their great master; and this womā's faith was great, considering her <sup>n</sup> little meanes of instruction. A little faith, so little as a graine of mustard, and that <sup>o</sup> implicit, confused and infolded, is sufficient for some men at some time, to wit, in the beginning of their conuersion, and in the houre of some grievous temptation; but where God doth giue greater meanes, hee lookes for a greater measure; when he bestoweth a greater portion of grace, then he doth expect a greater proportion of goodnes. Little faith in this vntaught woman was great; it was well for her that she was a dwarfe in beliefe; but in this great Sunshine of the Gospell, it behoueth vs to bee like *Saul*, higher then other by the shoulders; it is required of vs assuredly, that we goe from vertue to vertue, and grow from faith to faith, &c.

*Thy faith*] Christ healed the childe through the faith and inuocation of the mother; thy great faith hath made thy daughter whole. ¶ Let no man doubt then but that the prayer and faith of our common mother auaieth much in catechizing and baptizing children. If the petition of a priuate mother was so forcible, then vndoubtedly the deuotion of the publike congregation shall preuaile much more: and indeed this woman is a liuelie picture of the Church, resembling her tender care, beseeching Christ daily to take pitie on her poore children grievously vexed with the diuell and his angels.

*Be it vnto thee euen as thou wilt.*] In that he saith not, O woman goe thy way, thy daughter is well, or the diuel is gone out of thy daughter, as S. 9 *Marke* reports it, but further, *O woman be it vnto thee, euen as thou wilt*; obserue the power of faith and grationsnes of Christ; the power of faith, in that all things are possible to him that beleeueth; and the rich mercie of Christ, who is so good as his word, yea better then his promise: for whereas hee said, *ask and ye shall haue*, this woman asking in faith had more

<sup>m</sup> *Matth. 6. 30.*

<sup>n</sup> *Calvin apud Marlorat. in loc.*  
<sup>o</sup> *Perkins reformatione. cat. in implicit faith, & graine of mustard. con. 2. 3. & Calvin. Institut. lib. 3. cap. 2. S. 5 idem Melancthon. Beza, Bucan.*

¶ *Bernard. ser. 66. in Cant. & Remigius apud Thumam in loc.*

<sup>9</sup> *Cap. 7. 29.*

<sup>r</sup> *Matth. 7. 7.*



more then she did aske; for whereas her sute was for one thing, namely, that her childe might bee made whole, Christ granted her more; Be it vnto thee euen as thou wilt. See Gospell, Dom. 19. post Trinit.

† Thomas, Lu-  
dolphus, Iansen.

Hitherto concerning the faith of this woman. Her loue doth appeare in † saying, *Miserere mei*, not *mea*, reputing her childes misfortune her owne miserie, haue mercie on me in healing my daughter. It is said truly that necessitie makes a man pray for himselfe, but charitie for another; and in charitie the rule is good, the neerer the dearer: and therefore seeing our children next vnto our selues, and our wiues our other selues, are neereft vnto vs, it is good reason wee should wish them all good, especially that they may be dispossessed of the diuell.

† Ecclesiast. 7. 23

*Unusquisq; tot habet demonia quot crimina*; so many sinnes are so many fiends in euery man, and some diuels cannot be cast out but by fasting and prayer. It is our dutie to coniure the spirit of vncleannes, and other foule fiends out of our children in their yong yeeres: † *If thou haue sonnes instruct them, and hold their necke from their youth*. Albeit this Cananite did suffer patiently whatsoeuer Christ and his Disciples either said or did in reproching her nation, and repelling her sute, yet she could not endure this one thing, that a diuell at her owne house should possesse her owne child; marke the parts and passions of her speech, *O Lord thou sonne of David haue mercie*, &c. for *my daughter is piteously vexed with a diuell*; it is not a seruant, but a *daughter*; and not anothers childe, but *my daughter*; and she is not only troubled, but *vexed*; and that not a little, but *piteously*; not with a common euill, but euen with a very *diuell*. See Gospell, Dom. 1. post Epiphan.

The

The Epistle. EPHES. 5.1.

Be yee followers of God, as deare children. &c.

The first words of this chapter agree with the last words of the former, as a <sup>u</sup> conclusion to the precedent exhortation, *Be courteous one to another, and tender hearted, forgiving one another, even as God for Christs sake forgave you: be yee therefore followers of God, in giuing, in forgiving, walke in love, even as Christ hath loved vs, &c.*

<sup>u</sup> Zanchius in loc.

In which obserue <sup>x</sup> 4. points especially :

1. Whom wee must imitate, be ye followers of God.
2. Wherefore, because yee are children, and deare children.
3. Wherein, in love.
4. How, even as Christ hath loved vs, and giuen himselfe for vs, &c.

<sup>x</sup> Gorran in loc.

Where note

*Factum*, a fact, Christ hath giuen himselfe for vs.  
*Effectum*, an effect, an offering and a sacrifice of a sweet savour to God.

God is the first and truest exemplar, and therefore to be followed first of all and most of all; *Ye shall be holie, because I am holie; <sup>2</sup> be ye perfect, as your Father in heaven is perfect; <sup>2</sup> be ye mercifull, as your Father in heaven is mercifull.* See Epist. dom. 1. post Epiphan. and Gospel, dom. 4. post Trinit.

<sup>1</sup> Levit. 11. 44.

<sup>2</sup> Matth. 5. 48.

<sup>2</sup> Luke 6. 36.

In imitation <sup>b</sup> two things are principally required :

*Action*, for it is not enough highly to commend and amire the paterne we propound for imitation, except we follow it indeed.  
*Affectio*, following with a desire to follow, for it is not enough to forgive, because wee cannot

<sup>b</sup> Zanchius.

<sup>c</sup> Psalm. 2. 9.

<sup>d</sup> Sarcenius in loc.

<sup>e</sup> Theophylact. in loc.

<sup>f</sup> Gorran. in loc.

<sup>g</sup> Cap. 4. 8.

<sup>h</sup> 1 Epist. 3. 18.

<sup>i</sup> Postil. maior. in loc.

cannot opportunely reuēge; this is not to follow God in loue, for he can as he list crush sinners in pieces as a potters vessell, but we must forgiue with a mind to forgiue, with a tender hart, euen as God for Christ sake forgiueth vs.

*As deare children*] Imitation doth become <sup>d</sup> two sorts of men especially, scholars and childrē; scholars, Ioh. 13. 13. Ye call me master and Lord, and herein ye say well; If then I your Lord and master haue washed your feete, ye ought also to wash one anothers feete; for I haue given you an example, that ye should do euen as I haue done to you. Children, Matth. 5. 44. loue your enemies, and blesse them that curse you, that ye may be the children of your Father in heauen. If it be comely and commendable for naturall children, much more for adoptiue by grace, to follow the manners and examples of their most mercifull Father, <sup>e</sup> as being not only children, but *deare children*, <sup>f</sup> *Charipropter imaginem creationis, chariores propter similitudinem regenerationis, charissimi propter similitudinem glorificationis.*

The word *amile*, signifieth not only *dilectum*, but *diligibilem*, one that induceth another to loue him: heere then is another argument included; the more we follow God, the more God loueth vs, euen the neerer the dearer: If ye draw neere to God, saith S. <sup>g</sup> James, he wil draw neere to you; be yee therefore followers of God *as children, as deare children*, especially because most deare, when ye most imitate.

*And walke in loue*] We must not imitate Christ in miracles but in morals, in his loue principally, for that is aboue all his workes; he doth not say talke of loue, but walke in loue; the whole course of our liuing must be louing; all that wee doe, that we say, must begin, continue and end in loue: when we runne courses without it, euery step is out of the way to God, for *God is loue*; this our loue must not be dissembling, but *dilectio vera*, saith S. <sup>h</sup> Iohn, *dilectio mera*, saith <sup>i</sup> Martin Luther, an heartie plaine working loue.

*Euen as Christ*] It is well<sup>k</sup> obserued, that *uobis* heere doth not implie an *equalitie*, but a *qualitie*, we must loue another as Christ loued vs, as for the manner, not for the measure; <sup>1</sup> the loue of Christ passeth all knowledge; God so loued the world, that he gaue his only begotten Son, so much as no tongue can tell, or heart conceiue how much, as being infinite for greatnesse and goodnesse; on the contrary, mans loue is inconstant, weake, mixed with selfe-loue, yet we must imitate God as deare children: a little child though he cannot tread in the steps of his father, yet hee may walke in the path after his father, as <sup>m</sup> *Virgil* wrote of *Ascanius* following *Aeneas*:

—*sequiturq; patrem non passibus equis.*

In like sort we must follow God, albeit we cannot ouertake him in goodnes, we must *walke in loue*, *euen as Christ loued vs*, howsoeuer we cannot set so great paces as he, for he made for our sake but one stride from the cloudes into the cradle, and but another from the crosse to the crowne; to come from the bosome of his father into the wombe of his mother was a wonderfull stride; so was his ascending from hell to heauen, a very great stride: wee cannot then loue other as much as Christ loued vs; and yet we must walke in loue, run so fast and stride so farre as we can;<sup>n</sup> for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

◦ When a man is deliuered from some dangerous and desperate sicknesse, he wil euer loue the very name of the medicine; by Christs loue men are cured of al their sores of all their sinnes, and therefore let vs honour this salue, let vs applie this vnto other, which hath done so much good vnto our selues, albeit we cannot imitate fully, yet let vs *emulate* Christ in his loue.

*Loued*] Not but that Christ loueth vs now, for he saith, <sup>q</sup> I haue loued thee with an euerlasting loue; but our Apostle speakes in this sort, to distinguish his loue, wherewith he loueth vs now, from that wherewith he loued vs

<sup>k</sup> *Zanch. in loc.*

<sup>1</sup> *Ephes. 3. 19.*

<sup>m</sup> *Aenead. lib. 2.*

<sup>n</sup> *2. Cor. 8. 13.*

◦ *Theophylast. in loc.*

<sup>p</sup> *Erasmus Paraphras. q Ierem. 31. 3.*



euen while we were his enemies, as he disputes in the fifth to the Romans, *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.*

*Vs*] That is, all vs, *Apud Deum nulla personarum acceptio, qui seipsum excipit seipsum decipit*; in this one word is infolded a double reason, exciting vs to mutuall loue.

*1 Iohn 15. 12.*

1. He that inioyneth vs to loue, loued vs all first; & this is my commandement that yee loue one another, as I haue loued you, *dilecti diligamus*. 2. Christ loueth all those whom he willeth vs to loue, *dilectos ergo diligamus*, it is meet wee should loue them heartily, whom God fauoureth highly.

*Who gaue himselfe for vs*] Euery word amplifieth his exceeding loue, first, who, Christ, God and man, very God of very God, in whom are hidden all the treasures of wisdome and knowledge, the Lord of lords, higher then the highest, he it was that loued vs, and so loued vs, as that he *gaue himselfe for vs*.

*1 Rom. 8. 32.*

It is said elsewhere, God spared not his owne Sonne, but gaue him for vs all to death: how then is it true, that Christ gaue himselfe? Our Sauiour answereth in the fifth of *S. Iohn*, vers. 19. Whatsoeuer the Father doth, the same things also doth the Sonne. God in his eternall loue decreed to giue his owne Sonne for vs, and his Son became

*1 Philip. 2. 8.*

*11 Psal. 40. 10.*

obedient vnto the death, euen the death of the crosse. In the beginning of the booke it is written of me, that I should do thy will, and loe I come to do thy wil; as *Paul* applieth this vnto Christ, *Heb. 10. 7*. The loue then of God the Father doth not extenuate, but amplifie the riches of Christs mercie, who gaue himselfe for vs.

*1 Iohn 10. 17.*

*Gaue*] This word doth also magnifie Christs loue much, he was not compelled to die, but freely *gaue himselfe*: I lay downe my life, saith he, *no man taketh it from me, I lay it downe of my selfe, Pater tradidit filium, & Christus suum corpus, & Iudas Dominum suum*; the Father gaue the Son; the Sonne gaue himselfe, *Iudas* betrayed him, and the

Iewes

Iewes crucified him; in one and the same tradition (as y *Augustine* notable) God is to be magnified, and man condemned, *Quia in re una quam fecerant, causa non una ob quam fecerunt*; because God and Christ did that out of loue, which *Iudas* and the Iewes out of malice. *Christ gave himselfe*: that assertion is therfore damnable, that he was a coward in fearing the naturall death of the bodie, a distracted wretch, in suffering the spirituall death of the soule, a brand of hell in induring for a time the infernall death both of bodie and soule; for he did vndergoe the first death manfully, and ouercome the other triumphantly. I know Christ did naturally feare death, otherwise he should not haue bin affected as an ordinary man, yet he willingly suffered, otherwise he should not haue been so well affected as an ordinarie martyr. See Gosp. Dom. 10. post Trinit.

*Himselfe*] We are not redeemed with <sup>a</sup> siluer & gold, all the riches of *Crassus*, of *Salomon*, or *Midas*, al the treasures of the new world, of the whole world, cannot deliuer one poore soule, that will cost more, saith <sup>a</sup> *Dauid*, euery soule being <sup>b</sup> more worth the a million of worlds; neither are we saued by the blood of buls and beasts, all those legall sacrifices were but <sup>c</sup> figures of this fact, dumbe shewes of this tragedie; nor by the merits of any meere man, for a mediator betweene God and man must participate both natures, our mortalitie, Gods immortalitie, <sup>d</sup> *Ne in vtroq, homini similis longè esset à Deo, aut in vtroq, Deo similis longè esset ab hominibus*; <sup>e</sup> *apparuit igitur inter mortales peccatores & immortalis iustus, mortalis cum hominibus, iustus cum Deo.*

Neither by the mediation of Saints, <sup>f</sup> for they cannot spare their oyle for our lamps, it is impossible that they should be the propitiation for our sinne; for <sup>g</sup> the propitiation for sinne knew no sinne; but all the Saints of God (*Marie* not excepted) were bred in wickednesse and brought forth in iniquitie, <sup>h</sup> *receiuing, not giuing palmes*; and therfore the Papiests are blasphemous in their absolu-

<sup>y</sup> *Epist. 48.*

<sup>z</sup> *1. Pet. 1. 18.*

<sup>a</sup> *Psal. 49. 8.*

<sup>b</sup> *Matth. 16. 26.*

<sup>c</sup> *Hebr. 9. 9.*

<sup>d</sup> *August. confes. lib. 10. cap. 42.*

<sup>e</sup> *Ibid. cap. 43.*

<sup>f</sup> *Matth. 25. 9.*

<sup>g</sup> *2. Cor. 5. 21.*

<sup>h</sup> *Apocal. 7. 9.*

<sup>i</sup> Melanch. apo-  
log. Augustin.  
conf. art. inuo-  
cat. sanct. &  
Luther. in Ga-  
lath. 2. 18.

<sup>k</sup> Lib. 1. de in-  
dulgent. cap. 2.

<sup>l</sup> Comment. in  
1. Cantic.

<sup>m</sup> Bellarm. de  
beat. sanct. c. 17.

<sup>n</sup> In antiquis.  
Missal.

<sup>o</sup> Job 4. 18.

<sup>p</sup> Job. 15. 15.

<sup>q</sup> Heb. 4. 15.

<sup>r</sup> Athanasius  
in symbol.

<sup>s</sup> Palladius lib. 1  
de personal.

union. duarum  
in Christo natu-  
rarum.

<sup>t</sup> 1. Pet. 4. 1.

2. Cor. 13. 4.

tions and prayers, absolving thus; <sup>i</sup> *Passio Domini nostri Jesu Christi, merita beatissima Virginis & omnium Sancto- rum sint tibi in remissionem peccatorum*; and <sup>k</sup> Bellarmine plainly; The foundation of Indulgences is the Church treasure; the Church treasure consists of Christs passion, and the Saints suffering; and <sup>l</sup> *Rupertus* speaking to the Virgin Mary, saith, *Ecce vivimus tuis meritis*: and their whole Church doth pray, <sup>m</sup> *Maria mater gratie*; <sup>n</sup> *sancta Virgo Dorothea, tua nos virtute bea, cor in nobis novam crea.*

Neither did Almighty God send a glorious Angell to redeeme the word; for <sup>o</sup> behold, hee found no stedfast- nes in his servants, and laid folly vpon his Angels, <sup>p</sup> hea- uen is not cleere in his sight. Againe, blessed Angels can- not fitly mediate betweene the mortall offender, and im- mortall Iudge, because they be not <sup>q</sup> touched with the feeling of our infirmities; and therefore when all other in heaven and earth failed, Christ folowed vs, as that *hee gaue himselfe for vs*; all himselfe, his whole person, bodie and soule, Godhead and manhood, as God he satisfied, as man he suffered, as God and man he saued; although his Deitie could not die, yet in regard of the personal vnion of the two natures in Christ, *God is said to haue redeemed his Church with his owne blood*, Act. 20. 28. and 1. Cor. 2. 8. *they crucified the Lord of glorie.*

So that as the schoole speakes out of *Augustine*, *totus Christus*, albeit not *totum Christi*, was giuen for vs; all Christ, for God and man is but <sup>r</sup> one Christ.

*Solus homo non hoc unquam prestare valebat;*

*Solus itemq; Deus non hoc prestare volebat.*

If Christ had been man only, not God, hee could not haue done so much for vs, if only God and not man, he would not haue done so much for vs; all Christ did die, but al of Christ could not die; for his Godhead is impaf- sible; Christ therefore suffered in the <sup>t</sup> flesh; but if hee could haue suffered in all, his loue surely was such, as that he would, for he saith, *Esay* 5. 4. *What could I haue done any*

more

more to my vineyard, that I haue not done vnto it?

Hereby haue we perceiued loue, <sup>u</sup> that he laid downe his life for vs. <sup>x</sup> One will scarce die for a righteous man, but yet for a good man, it may be that one dare die; but God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. <sup>y</sup> *O quàm stupenda dulcedo, quàm inuicta mansuetudo, regem glorie pro despiciatissimo vernaculo, imo vermiculo crucifigi?* What an vn-speakable kindnes is it for the King of glorie to die for a wretch, yea for a worme, and that not a louing worme, but for his enemy; for all men sufficiently, for every beleeuer efficiently, who doth not only beleue that Christ so loued vs, as that he gaue himselfe for vs in grosse: but more particularly with *Paul*, Galath. 2.20. *Who hath loued me, and giuen himselfe for me.* <sup>z</sup> Reade with great vehemencie these words againe and againe, *me*, and for *me*. Practise with thy self, that thou maist conceiue and print this *me* in thine heart, and applie it to thy selfe, not doubting but that thou art of the number of those to whom this *me* doth appertaine.

When I seele my selfe a sinner through *Adams* transgression, why should I not say, that I am made righteous through the righteousness of Christ, especiallie when I heare that *he* loued *me*, and gaue himselfe for *me*, euen for me the greatest sinner and least saint: <sup>a</sup> *Christo Iesu debes omnem vitā tuam, quia ipse vitam suā posuit pro vitā tuā; & cruciatus amarus sustinuit, ne tu perpetuos sustineres: hic deficit omnis lingua, nec sufficit oculus vel ad tuendum tanta dignitatis arcanum; cum ergo ei donauero quicquid sum, quicquid possum, nonne istud sic est sicut stella ad solem, gutta ad fluiuium, lapis ad montem, granum ad aceruum? respice vulnera pendentis, &c.* <sup>b</sup> *toto nobis figatur in corde, qui totus pro nobis fixus in cruce.*

An offering and a sacrifice] In the Law there were two sorts of oblations vnto God; one gratulatorie for the donation of gifts, another expiatorie for the condonation of finnes; a peace offering, and a sinne offering.

<sup>u</sup> 1. Iohn 3.16.

<sup>x</sup> Rom. 5.7.8.

<sup>y</sup> Bernard. Ser. de quadruplici debito.

<sup>z</sup> Luther. in 2. Galat. 20.

<sup>a</sup> Bernard. ubi supra.

<sup>b</sup> August. de saxtia virginit. cap. 55.



<sup>c</sup> Zanch. in loc.

<sup>d</sup> Rom. 10. 4.

<sup>e</sup> Paulus Fagius  
in cap. 4. Genes.

<sup>f</sup> Matth. 11. 25.

<sup>g</sup> Iohn 17. 4.

<sup>h</sup> Matth. 6. 10.

Mark. 14. 36.

Heb. 10. 9.

<sup>i</sup> Philp. 2. 8.

<sup>k</sup> Rom. 4. 25.

<sup>l</sup> Esay 53. 5.

<sup>m</sup> 1. Pet. 2. 14.

<sup>n</sup> Heb. 9. 12.

<sup>o</sup> Psal. 51. 4.

signifieth, as <sup>c</sup> Interpreters obserue, the first kind, <sup>duo</sup> the latter: in Christ then all sacrifices haue their end, *giuing himself for vs an offering and a sacrifice*. The last character of the Hebrewes alphabet was a plaine figure of Christs crosse, to signifie that Christ is the <sup>d</sup> end of the law written in Hebrew. <sup>e</sup> Some Rabbins affirme that in the fire consuming the sacrifices of the law, there did alwaies appeare the face of a lion; hereby prefiguring that Christ the lion of Iuda should in the fulnes of time giue himself for vs, an offering and a sacrifice.

Christ in his life was *an offering*, in his death *a sacrifice*; the whole course of his life was gratulatorie to God in word and deede: in word, <sup>f</sup> *I giue thee thanks. O father Lord of heauen and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them vnto babes*. I thanke thee Father, because thou hast heard me: Iohn, 11. 41. in deed; <sup>g</sup> *I haue glorified thee on earth, I haue finished the worke thou gauest me to doe*. <sup>h</sup> Not as I will, but as thou wilt, was often his prayer, alwaies his practise; for hee was <sup>i</sup> obedient to his father in all things; he was an offering for vs all his life, but his death especially was a sacrifice for our sinnes; <sup>k</sup> he died for our sinnes, and was <sup>l</sup> wounded for our transgressions, and broken for our iniquities. His owne selfe in his <sup>m</sup> owne bodie bare our wickednes on the crosse, that wee being deliuered from sinne should liue in righteousness; hee gaue himselfe for vs often an eucharisticall, <sup>n</sup> once an expiatorie sacrifice, doing for vs in the first all that wee should doe, suffering for vs in the second all that wee should suffer, *non identitate pœnae, sed dignitate personæ*.

To God] Hereby teaching that all sacrifices are due to God, and therefore not to be conferred vpon false gods, or true Saints: againe, to signifie that God onely was to be pleased, his iustice only to be satisfied, in that all sinnes are committed against him; Against thee onely haue I sinned, saith <sup>o</sup> David, and done this euill in thy sight.

Of a sweete smelling saour] Almighty God heares all things

things without eares, and seeth all things without eyes, and doth all things without hands; and yet the scripture for our infirmitie doth speake *p* grossely, attributing to him hands and eares and eyes, and here *smelling*, intimating that this sacrifice was acceptable to God, alluding to the sacrifices of the law, the perfume whereof was *q* sweete to the Lord.

*p* Rom. 6. 19.

*q* Leuit. 1. 17.

In this word obserue the fruite and efficacie of Christs oblation, in which and for which all other sacrifices are well accepted; in Christ alone God is only well pleased; other offerings considered in themselues, and not respecting this, are noisom to the Lord: Psal. 51. 16. Esay 1. 11. Amos 5. 21. Esay 66. 3.

But such as proceeded out offaith, and had reference to this oblation of Christ, were pleasing to God: *r* Abel by faith offered a greater sacrifice then Cain; and by faith Noe built an altar vnto the Lord, and offered burnt offerings vpon the altar, and the Lord *s* smelled a sweete savour.

*r* Heb. 11. 4.

*s* Gen. 8. 21.

So the sacrifices of the new Testament are well pleasing to God by this oblation onely; *t* wee are an holie Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ: and this is the true reason, why the Church in our Liturgie concludes all her deuotion with this one clause, *through Iesus Christ our Lord*; desiring the father of mercie, that he would heare vs for his deare Sonnes sake, accepting of our sacrifice for his sacrifice.

*t* 1. Pet. 2. 5.

If any demand from whence this oblation hath such an efficacie: *S. Paul* here doth insinuate, that it proceeds, 1. from the worthines of the person offering, being of infinit greatnes and goodnes; the blood shed for vs, was not the blood of buls & goates, or meere humane blood, but, as the Scripture speakes in regard of the personall vnion, the blood of God, *u* his blood did cleanse vs from all vnrighteousnes.

*u* 1. John 1. 7.

2. From the sacrificers obedience, giuing himself free-lie, being obedient vnto death, even the death of the

croffe, so that this perfect obedience did merit perfect remission of sinne.

3. From his loue, for that is the fulfilling of the Law; this sacrifice therefore proceeding out of perfect loue to God and man, is a sweete fauour.

\* Heb. 7. 27.

4. From his immaculate innocencie; for the Priest in old time did \* offer first for his owne sinnes, and then for the sins of the people: but our Sauour Christ knew no sinne, being the paschall lambe without blemish, and so gaue himselfe not for himselfe, but for vs onely, that we might be well accepted of God.

This text then is a lively *crucifix*, wherein wee may behold six points especially:

1. Who is the Bishop of our soules? he that was sacrificed for vs, *Christ*.
2. What did hee offer? *himselfe*, for no other oblation had been sufficient.
3. To whom? *to God*, who was offended, and therefore to bee appeased.
4. For whom? *for vs*, all sufficiently, the beleeuers efficiently.
5. How? making himselfe *an offering and a sacrifice*, being the complement of all legall oblations.
6. The fruit and force, *a sweete fauour to God*.

O most mercifull Father, behold thy Sonne, who did endure this for my sake; behold him which hath suffered, and of thy goodnes remember him for whom hee hath suffered; behold his harmelesse hands, and forgiue the sinne which my harmefull hands haue committed; behold his vndefiled feete, which neuer stood in the waies of sinners, and make my paths perfit in thy tract; behold how his side became bloodie, his bowels drie, his sight dimme, his countenance pale, his armes stiffe, how his legges hung, and the streame of blessed blood watered his pearced feete; accept vs and our sacrifice for him and his

his sacrifice, who loved vs, and gave himselfe for vs an offering of a sweete savour to God.

As for fornication. &c.] In these words and the rest vnto the end, S. Paul dehorts his Ephesians, and in them all

Christiāns, from 3. faults especially :	{	Fornication,	{	filthie	{	speech
		Couetousnes,		foolish		
		Leaudnes of tung,		scurri-		
		consisting in		lous		

He names these y rather then other sinnes, as being so common in the world, that they be reputed commendable. Fornication is held but a trick of youth; auarice, but a point of good husbandrie; foolish and filthie iesting, but a ierke of a good wit. Our Apostle therefore sheweth these peccadillos in the worlds eye to be great sinnes in Gods sight, euen so great that his wrath commeth vpon the children of disobedience for such things; and so farre vnfitting the Saints of God, as they may not be named among them, much lesse done by them.

A Saint<sup>2</sup> may name them out of detestation to shunne them, (otherwise S. Pauls owne practise should contradict his owne precept) but a Saint may not name them out of delight to nourish them, as the patrons of fornication vrge both arguments and authoritie for the iustifying of that sinne; their chiefe reason is, <sup>a</sup> that common courteghians in hot countries are a necessary euill; if there were no stewes, all the world would be full of adulterie, rape, Sodomietrie: so S. <sup>b</sup> Augustine; *Aufer meretrices de rebus humanis, & turbaueris omnia libidinibus.*

The land of Israel is thought an <sup>c</sup> hotter climate then that of Italie; yet God said vnto the Iewes expresselie, <sup>d</sup> there shall be no whore of the daughters of Israel, neither shall there be a whorekeeper of the sonnes of Israel.

As for that of *Augustine*, we say that he liued in disorder, when he wrote that tract of order, hee was a yong gallant, a nouice in the faith, and as yet vn baptized, himselfe keeping a concubine: but *Augustine* when he was indeed

<sup>y</sup> Zanchius & Marlorat, in loc.

<sup>2</sup> Gaspar Me-gander apud Marlorat, in loc.

<sup>a</sup> Harding against Jewel. apolog. part. 4. c. 1. diuision. 1.

<sup>b</sup> De ordine, lib. 2. cap. 4.

<sup>c</sup> B. Jewel, aduersus Harding, ubi sup.

<sup>d</sup> Deut. 23. 17.



<sup>e</sup> De ciuit. Dei.  
lib. 14. cap. 18.

<sup>f</sup> Rom. 3. 8.

<sup>g</sup> Espenceus in  
Dr. Mortons ap-  
peal, pag. 609.

<sup>h</sup> Lib. 3. contra  
litteras Petilian.  
cap. 50.

<sup>i</sup> Ribera in Ose. I  
Num. 37.

<sup>k</sup> Proem. in Ose.  
<sup>l</sup> In loc.

<sup>m</sup> Hieron. in  
Ose. 1. & Iren.  
lib. 4. cap. 37.  
<sup>n</sup> Ephes. 5. 27.

<sup>o</sup> 1. Cor. 7. 14.

<sup>p</sup> In Isaie 8.  
<sup>q</sup> Contra Fau-  
stum Manichæum  
lib. 22. cap. 80.  
<sup>r</sup> In loc. Ose.

indeed S. *Augustine* saith, *Istam in usu scortatorum terrena ciuitas licitam fecit turpitudinem*; The worlds citie, not the Church of God, hath made this filthines of harlots to be lawfull. And <sup>f</sup> *Paul*, greater then *Augustine*; *We may not doe euill that good may come thereof*; we must abandon that remedie, which is worse then the disease. <sup>g</sup> Other answere, that the words of *Augustine* were spoken *ad hominem*, according to the termes of the schooles, as being the worlds opinion, not his iudgement, and therefore wee may censure the Romish proctors of the stewes, as <sup>h</sup> *Augustine*, *Petilian*; *Vbi respondere conati, magis ostendunt, quod non possint respondere*.

Carnall Libertines haue text, as they thinke, for this sinne: *Hosea* 1. 2. *Goe take vnto thee a Wife of fornications*, &c. Answere is made, that it is not a plaine historie, but a propheticall vision; a figure, not a fact, as the <sup>i</sup> *Chaldee Paraphrast*, <sup>k</sup> *Hierome*, <sup>l</sup> *Haymo*, *Rupert*, *Zanchius* and other expound it, as if God should speake thus vnto the Prophet; Preach against that idolatrous citie, for it hath committed great whoredome, departing from the Lord.

Or *Oseas* signifieth a Sauour, intimating that Christ tooke vnto himselfe for his spouse <sup>m</sup> the Church of the Gentiles, a wife of fornications in worshipping Idols and diuels in stead of the liuing Lord, <sup>n</sup> that hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holie and without blame, and so <sup>o</sup> the not beleeuing wife was sanctified by the husband. See *Iren. loc. citat.* & *Augustin. contra Faustum Manichæum, lib. 22. cap. 89. Ribera in Osee 1 Numb. 59.*

If we construe this as done, namely, that *Oseas* had taken an harlot, and begat of her children of fornication, as <sup>p</sup> *Basil*, <sup>q</sup> *Augustine*, <sup>r</sup> *Cyris*, *Aquin. 12. quest. 94. art. 5. & quest. 100. art. 8.* yet because this fact is singular and extraordinarie, it is no warrant or example for other to doe the like, no more then *Abrahams* fact in going about

about to kill *Isaack*, is a president for murther.

Or to presse the precise words, it is not said, goe take vnto thee an harlot for fornication, but, *take vnto thee a wife of fornication*; and the Prophet is not to be blamed, as *Hierome* and *Rupert* note vpon the place, *Si meretricem conuertat ad pudicitiam, sed potius laudandus, quod ex malâ bonam fecerit.*

The bawds of this sinne wrest other places of scripture for this purpose: to whom I say with *Primasius*; *Nemo periculosus peccat, quàm qui peccata defendit*: No man sinneth in an higher degree, then hee that maketh apologie for sinne: *Let none deceive you with vaine words, for because of such things, commeth the wrath of God vpon the children of disobedience; be ye not therefore companions of them*, for single fornication is a double, yea triple fault, against God, our neighbour and our selues.

Against God; for all of vs are his seruants, the members of Christ and temples of the holy Ghost. No man is his own man, but Gods, and that, if a Christian, by price and promise: by price, for wee are bought and redeemed from the hands of all our enemies, that wee might serue God in holinesse, and righteousness all the daies of our life: by promise, for euery Christian in baptisme makes a solemne vow, *to continue Christs faithfull souldier and seruant vnto his lines end*. The fornicator then, as being Gods couenant-seruant, wrongs him in following his owne waies, and doing his owne will. Againe, wee are the members of Christ; *shall I then take the members of Christ, and make them the members of an harlot*? God forbid: An argument drawne *ab absurdo*, for to couple with a strumpet is,

*Humano capiti cervicem iungere equinam*, as the Poet; according to that of the x Prophet, *Vnusquisque ad uxorem proximi sui hinniebat.*

Secondly, the fornicatour iniurieth his neighbour, all men in generall by the same; his minion and bastard in more particular by the fact: his minion, if vnwilling, by corrupting

1a Rom. 2.

1. Cor. 6. 19.

u Horace.  
x Jerem. 5. 8.

corrupting her; if willing, by consenting vnto this her sinne; his bastard, whose bringing vp for the most part is more base then his birth. Lastly, the fornicator hurts himselfe by wounding his conscience and defiling his body: 1. Cor. 6. vers. 18. 19. 20.

Or *couetousnes* Fornication is a sinne that raignes in yong men; auarice, that is in old men especially: fornication as we grow in yeeres is weaker and weaker; auarice, for the most part, stronger and stronger: y *Omnia vitia cum senectute senescunt, auaritia sola iuuenescit.* And yet because some yong men are couetous, and all that are yong may prooue old, S. Paul exhorts euerie one to shunne this fault as a sinne *not to be named among Saints*, as *idolatrie*, so grosse, so great, so contrarie to faith and loue, that it puls vpon a man *the wrath of God*, and debarres him viterly from *any inheritance in the kingdome of Christ*.

The word *πλεονεξία* signifieth an immoderate desire to get more, much is nothing, too much is too little for the couetous; *2 Auri namque fames pario fit maior ab auro:* so the Latins haue deriued *Auaritia ab auro & aurum auas*, *2 auarus quasi auidus auri*; in English a money-man.

This sin spreads in- } Couetousnes in getting.  
to three branches: } Wretchednes in keeping.  
} Basenes in spending.

The first is the mother sin begetting and bearing the rest, as our Apostle plainly, *βουλαινεῖα, love of money is the roote of all euill*, of al sinne committed either against God or man; it is such an offence to God, that Paul heere calls it *worshipping of Idols*. A couetous wretch is an idolater in respect of his inward and outward adoring of Mammon: inward worship consists in our faith, hope, loue; see Decalog. Com. 1. for as *c* he is our master, to whom wee submit our obedience, so that is our God, which we trust most, and loue best: as the wantons best beloved is his Saint and Goddesse; the panch of *Epicurus* is his *d* god: and the couetous beast, who would rather be damned then

y Zanchius in  
5. Ephes. loc. de  
auaritia.

2 Prudentius in  
Hamartigenia.  
2 Aulus Gellius,  
lib. 10. cap. 5.

b 1. Tim. 6. 10.

c Rom. 6. 16.

d Philip. 3. 19.

then dammed hath his mammon in the place of God, louing it with all his heart, with all his soule, with all his mind, <sup>c</sup> making gold his hope, and saying to the wedge of gold, *thou art my confidence*, reputing it his creator, redeemer, sanctifier; his God the father, his God the sonne, his God the holy Ghost.

His Creator, for when he gets abundance of wealth, he thinkes himself made; but when by some accident he loseth any goods, he complaineth instantly, that he is vndone; the Father Almighty maker of heauen and earth is not his Creator, he sings that old song, *sol, re, me, fa, sola res me facit*; only gold doth either mar or make, doe or vndoe him, if his purse be light, his heart is heauie.

God the Son is not his redeemer, it is money that deli- uers him from all euill; hath he escaped any danger? he thinkes not of God, but thanks his gold. Is he like to fall into mischiese? he puts his certaine trust in vncertaine riches; <sup>f</sup> *Soule thou hast much goods laid vp for many yeeres, eate, drinke, take thy pastime*. When all is done, hee saith his best proctor and protector is his purse, so that the foole saith in his heart, <sup>h</sup> thou art my god, and I will thanke thee, thou art my god and I will praise thee.

God the holy Ghost is none of his sanctifier, <sup>i</sup> *ille sanctior, qui ditior*, he is best, <sup>y</sup> hath most, he is good enough, that hath goods enough, he is learned enough, noble enough, wise enough, and what not? saith the <sup>k</sup> Poet, adulterate gold can guild a rotten post, and preferre *Balaam* as well as *Peter*, and *Simon Magnus* as well as *Salomon magnus*, <sup>l</sup> *quicquid valet, valet*, he wants not grace that hath gifts; as <sup>\*</sup> *Laban* therefore when he lost his idols, said he lost his gods, so the couetous in losing his siluer pictures, imagineth in his heart, that he hath lost euen his God, who first created him something of nothing, and euer since preserued, redeemed, iustified, and glorified him.

As for outward worship, <sup>S. m</sup> *Hierome* notes vpon my text, that the couetous man adores grauen images in his coine. God made man little lower then Angels, Psal. 8. 5.

but

<sup>c</sup> Iob 31. 24.

<sup>f</sup> Luke 12. 19.

<sup>g</sup> Psalme 14. 1.

<sup>h</sup> Psal. 118. 28.

<sup>i</sup> Hieron. ad  
Cromat. tom. 1.  
fol. 217.

<sup>k</sup> Regina pecu-  
nia quid non?  
Horace.

<sup>l</sup> Luther. colloq.  
de paupertate.

<sup>\*</sup> Gen. 31. 30.

<sup>m</sup> Exposit. prior.  
in Ephes.



<sup>n</sup> Zanchius ubi  
supra.

<sup>o</sup> James 5.3.

<sup>p</sup> Matth. 6.24.

<sup>q</sup> Seneca.

<sup>r</sup> Plato.

<sup>s</sup> Gen. 2.24.

<sup>t</sup> Exod. 10.23.

but the couetous makes himself much lower then his angels. As the Papiſts hold images to be the lay-mans goſpell, ſo *ſculptura* may be called his *ſcriptura*: for<sup>n</sup> as gilded pictures in the Church; ſo glittering peeces in the cheſt, excite men to commit idolatrie. Nay the couetous is more groſſe then heatheniſh or popiſh idolaters, for they worſhip *aurum in imagine*; but he doth worſhip *aurum in argine*: ſo S. <sup>o</sup> James expreſſy, Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you: thus, as Chriſt in the <sup>p</sup> Goſpell, no man can ſerue God and riches, he that is a peny-father cannot be Gods childe, he that is the worlds friend, is Chriſts foe, the couetous perſon is an idolater.

As avarice is hatefull to God, ſo moſt hurtfull to men, <sup>q</sup> *avarus nemini bonus, ſibi vero peſſimus*, a couetous muck-worme doth no good to any, much hurt to himſelfe: as for other, either they be ſuperiors, or equals, or inferiors, all which the couetous offendeth in ſins of omiſſion and commiſſion; it is loue of money that makes a man vnwilling to give *Caſar, the things appertaining to Caſar, honor to whom honor, cuſtome to whom cuſtome, tribute to whom tribute belongs*. It is loue of money that occaſioneth rebellious thoughts, and treaſonable practiſes; it is loue of money that cauſeth a child to wiſh his father dead, and in fine to take away his life, who firſt brought him to life: nay whereas man and wife are but <sup>r</sup> one mind in two bodies; as the Scripture, but one mind in one bodie, being indeed both <sup>s</sup> one fleſh, loue of money makes them often two, ſometime none.

Concerning equals, it is eſpecially loue of money, that hindreth al good neighbour-hood and hoſpitality, breeding in ſtead thereof endleſſe contentions and fruitleſſe quarels: as the darkneſſe of Egypt was ſo thicke, <sup>t</sup> that one could not ſee another; ſo this vnhappy ſin doth darken our vnderſtanding, the ſoules eye, that it cannot or will not diſcerne a brother from a ſtranger, a ſtranger from an enemy; all is fiſh that comes to net, all is good that

that brings in goods, *unde habeat querit nemo, sed oportet habere*, it is no matter how hee get, so hee get; all termes of acquaintance, ciuilitie, kinred, honestie, religion, are forgot where dame lucre doth command, and avarice sit as iudge.

Touching inferiors, the couetous get much, and haue much, and keepe much, but they spend little and giue nothing; it is written of *Antonie* prince of Salern,

*Olim rogatus, quid sibi relinqueret,*

*Tam multa qui cuius daret?*

*Hoc, inquit Antonius, si quid dedi;*

*Nam cetera haud puto mea.*

And our *x* Chronicles, according to *y* saying, *that we gaue, that we haue*, report, that *Alexander* Bishop of Lincolne,

*Quod nondum dederit, nondum se credit habere,*

But avarous men on the contrarie thinke they lose what-soeuer they giue, *y* *parcus quasi par arca, quia sicut arca tenaciter omnia custodit*, a hold-fast is like his chest, euer more close shut, except it be to receiue; *z* like the Christmas earthen boxes of apprentices, apt to take in money, but they restore none till they be broken; so the couetous as hogs and medlers neuer do good vnto any, till they be dead & rotten: but, when they shall be broken as a porters pot, *Esay* 30. 14. then happily the wormes shall haue their carcase, and vnthrifitie heires their capcase.

These be faults of omission in the couetous man; but his finnes of commission are greater: he is like *S. Peters* *a* fish, albeit his mouth be full of gold, yet is he nibbling on euerie bait: if *Naboth* haue a little vineyard, *Ahab* must haue it, or else hee will die for very griefe; whereupon *b* *Ambrose* notable, *Piscis piscibus adiungitur, auis auibus se associat, & pecus pecori, nec damnum ducunt sed solatium, &c. solus tu homo consortem excludis, includis feras. struis habitacula bestiarum, destruis hominum*; according to that of the *c* Prophet, He doth ioine field to field, till there be no place for other in the land.

The *d* Rabbins haue this apothegme, *Qui dicit, quod*

*meum*

*u* *Marullus, epigram. lib. 1.*

*x* *Huntingdon, lib. 7. hist. pag. 219.*

*y* *Aulus Gellius, lib. 3. cap. 19.*

*z* *Bonauent. dict. salut. cap. 6.*

*a* *Matth. 17. 27.*

*b* *Lib. de Naboth. cap. 3.*

*c* *Esay 5. 8.*

*d* *Paulus Fagius, Sent. Heb. cap. 5.*

*meum est tuum est, & quod tuum est meum est, idiota est; qui verò dicit, quod meum est meum est, & quod tuum est tuum est, mediocris est; qui dicit, quod meum est tuum est, & quod tuum est tuum sit, pius est; qui verò dicit, quod tuum est, meum est, & quod meum est meum sit, impius est.*

Yea, but the miserable beast is wise for himselfe. No surely: *e Fulgentius* obserues that King *Midas*, who desired *Apollo*, that euery thing which he touched, instantly might be turned into gold, is so called in Greeke, *Mida* *quasi* *quidē* *videns*, as *anidus* in Latine *à non videndo*, because couetousnes hath so blinded him that hee cannot vnderstand and see what is for his own good. If the *Philistins* had not bored out *Sampsons* eyes, hee would neuer haue been their miller; the world is a mill turned about with the wheelles of time, the couetous man is *Sampson* toiling for earthly corne, not<sup>h</sup> seeking, because not seeing the things aboue; nay this vnhappie wretch is like the<sup>i</sup> mill wheele, that turnes about all day, and at night remaineth in the same place, rising vp early in the morning, and going to bed late at night, eating the bread of carefulnesse, (as the *Psalmist* speakes) and yet when all is done, he remaines as a man vndone, wanting to himself in all things appertaining to life naturall, ciuill, spirituall, eternall.

The naturall is maintained by diet and apparell, sleep, recreation and mirth; in all which the couetous man is no man, alwaies in debt to back and bellie, *corpus extenuat, vt lucrum extendat*. As for sleepe, he will not spare so much idle time, as to take rest in the day, neither can he<sup>k</sup> sleep in the night; he calls to seruants and wife whether the doores be shut, the buttery and pantry well locked; & when answer is returned that all is well,<sup>l</sup> he will beleue none, except he rise out of his naked bed and see it himselfe; when he lieth down the second time to sleep, he suddenly doth mistrust his own memorie, and though his gold was the last thing he thought on, and the first thing hee worshipped at his going to bed, yet hee doth now begin to doubt, whether his closet be sure, or whether

*e Mytholog. lib. i  
fab. de Mida.*

*f Perot. in cornucop. col. i 10.*

*g Iudges 16. 21.*

*h Coloss. 3. 1.  
i Bonavent. ubi  
supra.*

*k Eccles. 5. 11.*

*l Theophrastus  
in charact.  
ethic.*

ther any thing lie in the window, that may be stolen. I remember *Manlius* reports how a miser in a deare yeere would needes rise at midnight to see his corne, and so stumbling in the straw, with his candle did set both corne and barne on fire.

His recreation is nothing else but vexation of spirit, pierced thorow with many sorrowes, eating in darkness with much griefe, *Ecclesiastes* 5. 16.

m 1. Tim. 6. 10.

For the ciuill life, which is honest reputation in the world, no man almost doth speake well of him, when he is aliue, few men hope well of him when he is dead; all the Schoole condemnes oppressors, all honorable states exclude them, the Church excommunicats them, the people curse them, all hate them.

The spiritual life consists in faith and repentance, now the couetous being drowned in riches, make<sup>s</sup> shipwrack offaith, and a good conscience: For faith is by hearing, and hearing by the Word; but the deceitfulnesse of riches, as our Sauour shewes, *Mar.* 13. choakes the Word and hinders the passage thereof.

m 1. Tim. 1. 19.

And as for repentance, the couetous is scarce brought to confesse his fault, seldome to be sorry, neuer to restore; so that hauing neither true faith in God, nor due loue toward men, he cannot be but spiritually dead, and so by consequence can haue no portion in the kingdom of Christ and of God, as *Paul* heere: For it is easier for a Camell to go thorow the eye of a needle, then for a rich man putting his trust in his riches to enter into heaven.

o Marke 10. 25.

I haue rubbed enough this sore: let vs now come to the salve, set downe by *S. Paul*, 1. Tim. 6. 11. But thou, O man of God, shew these things, and follow after righteousness, godlinesse, faith, loue, patience, meekenesse. Wherein hee prescribeth a strict diet to the couetous, intimating first from what he must abstaine, shew these things, and that for two causes, because

{ A man.  
A man of God.

Secondly, whereon he must feed, and what exercise he

G

must



mult vse, follow righteousnesse, godlinesse, &c. for contraries are cured by contraries.

Irreligion and infidelitie toward God :

Auarice then arising from Vncharitablenes, iniustice, pride toward men :

Impatience toward our selues, is cured assuredly by following righteousnesse, godlines, faith, love, patience, meeknes. The first antidote against couetousnes is to flee from it as from a serpent, & that in bodie and minde ; in bodie, not to meddle with such occupations and occasions as encrease this sinne ; not to ioyne with oppressors in vnlawfull gain : *Be not ye companions of them*, let not auarice be once named among you : for *pevill words corrupt good manners*. A saying so true, that it is receiued into the sacred Canon, and made the lesson of an Apostle, being before the line of a Poet ; *Secularem, versum sumens Apostolus fecit ecclesiasticum* : It is now Gods word, that was *Menanders* verse.

We must flee these things in our minde also ; for out of the heart come euill thoughts, adulteries, thefts, &c. If auarice be nothing else but an immoderate desire to get and gaine more, then to flee these things in our thoughts are to cut the very throte thereof. It is a good obseruation of *Gregorie*, that couetousnesse is a spirituall sinne, whereas vncleannes and gluttonie be carnall. Fornication is accomplished in chambering and wantonnes ; gluttonie, in eating and drinking ; all carnall sinnes are finished in carnall sense ; but avarice being a spirituall wickednes alway resides in the soule, beginning, continuing and ending in it only : for if the couetous had all the world, he would wish with *Alexander* the great, for more worlds ; it is a fault bounded in his minde, not in his mines or meanes, and therefore the more dangerous and hard to cure, because such a sin as can hardly be seene.

Flee therefore these things, as secret enemies in thine owne bosome, because thou art a man, and because a man

*Menander in  
Thaide.*

*1. Cor. 15. 33.*

*Hieron. ad De-  
metriad. Tom. 1  
fol. 70.*

*Matth. 15. 19.*

of

of God; a man; ergo, not a muckworme, but an<sup>e</sup> heauenlie plant: for whereas all beasts are made looking downe groueling toward earth, a man hath an erect countenance looking vp vnto heauen: *ἄνθρωπος ἄνθρωπος* (as etymologists obserue) *ἄνθρωπος ἄνθρωπος*, as <sup>11</sup> Plato diuinely, *quasi ἄνθρωπος* *ἄνθρωπος*. According to that of the<sup>x</sup> Poet:

*Pronaq; cum spectant animalia cetera terram,*

*Os homini sublimē dedit, calumq; tueri.*

*Iussit, & erectos ad sydera tollere vultus,*

Remember then O man, that thou art a man, play not the beast, looke not downward, licke not the dust, *non tam corpore quam cupiditate*. For albeit man be made *de terra & ex terra*, both in the earth and of the earth, *non tamen ad terram, nec propter terram, sed ad cælum, & propter cælum*, yet made toward heauen and for heauen; for that is his end, to get a kingdom without end; *Quis alius noster est finis, nisi peruenire ad regnum, cuius nullus est finis?*

As our outward frame, so much more our inward forme should make vs abhorre couetousnes; for the soule is a sparke of diuinitie,

— <sup>b</sup> *plena Deo, similisq; Creanti,*

*Non tamen ipsa Deus, quoniam generatio non est,*

*Sed factura Dei* — <sup>c</sup> breathed into man by God, <sup>d</sup>

*Deo, non de Deo*, not of the substance of God, yet according to his image; for <sup>e</sup> our memorie resembles God, the Father, our vnderstanding God the Sonne, our will God the holy Ghost: and therefore nothing can fit worse this epitome of diuinitie, then immoderately to carke and care for earthly trash. If our soule be Gods image, <sup>f</sup> then as in the printed wax nothing can fill the void roome, but the seale that made it; so nothing can satisfie the three capacities of our minde but only the blessed Trinitie.

Againe, thou art *a man of God*, one that hath renounced in holy baptisme, the vaine pomp & glory of the world, <sup>g</sup> a saint, in the world, not of the world; ergo, thy conuersation is in heauen, and thou must seeke the things about: see Epistle for Easter day. *S. Paul* includes all

<sup>1</sup> *Clemens in Protreptic.*

<sup>2</sup> *In Cratyllo.*  
<sup>3</sup> *Ouid. lib. 1. Metamor.*

<sup>4</sup> *Ambros. Hexa. lib. 6. cap. 3.*  
<sup>5</sup> *Lombard sent. lib. 3. distinct. 14*

<sup>6</sup> *Augustin. de ciuit. lib. 22. cap. 30.*

<sup>b</sup> *Prudentius, de natura anime.*

<sup>c</sup> *Gen. 2. 7.*  
<sup>d</sup> *Augustin. de actis cū Felice. lib. 2. cap. 21.*  
<sup>e</sup> *Bernard. meditat. cap. 1. & August. epist. 102*

<sup>f</sup> *Vega. con. in Euangel. dom. 3. quadrages.*

these reasons, and concludes all his exhortations in this Epistle with one line, *I've been sometimes darknes, but now are ye light in the Lord, walke then as children of light.* Concerning leaudnes of tongue, see Decalog Com. 9.

The Gospell. L V K E 11. 14.

*Iesus was casting out a diuell that was dumbe, &c.*

Saint Luke presents vpon the  
theater of this Gospell,

Actors,  
Spectators.

The principall actors are Christ and Satan; the spectators as they be diuers, so likewise different; some behold the wonder, and except against it; other behold the wonder, and accept of it. There bee two sorts of the discourteous: the first openly blaspheme Christ, affirming that he *casteth out diuels through Beelzebub the chiefe of the diuels*, vers. 15. The second secretly deride Christ, *asking a signe from heauen*, vers. 16. All the courteous admire the miracle, *the dumbe spake, and the people wondered*: one, to wit, a deuout woman of the companie, brake forth into a further acclamation and said, *Happie is the wombe that bare thee, and the paps which gave thee suck.*

The first that appeares vpon the stage, is the diuell: Now that you may the better vnderstand what part hee plaie, I wil shew you (God willing)

1. who he is.
2. what he doth.
3. why he doth it.

The diuell by creation was an Angell of light, but through his own fault and fall became a fiend of darknes. All that God made was good, yea very good, and therefore the diuell as he is a creature is good; *spiritus diaboli natura, in quantum natura est, non est mala*, saith Augustine; but that he is miscreant, euill or diuell is altogether from himselfe; so Christ, Ioh. 8. 44. the diuell when he speaketh a lie, speaketh of his owne, for hee is a lier;

and

3. Augustin. de  
Genesi contra  
Manicheos,  
lib. 2. cap. 28.  
h. Gen. 1. 31.  
i. De ciuit. lib.  
19. cap. 13.

and the father thereof. In a word, a diuell not by Gods generation, but through his owne degeneration, he kept not his first estate, but lost his habitation, he fell from heauen into the bottomlesse pit of hell, and therefore he and all his angels are reserued in euerlasting chaines vnder darknes, as *S. Iude* teacheth in his Epistle.

This doctrine doth ouerthrow two wicked assertions, as first that of the <sup>k</sup> Sadduces, holding that diuels are onlie qualities of the minde, affirming that good angels are nothing else but good motions, and bad angels nothing else but bad motions; whereas the Scripture sheweth vs plainly, that they be spirits essentially subsisting. Hell fire is no fable, diuels are not nominals only but reals, not qualities but spirituall substances, here tempters, hereafter tormentors.

Againe, that error of <sup>l</sup> *Manichæus* is abundantly confuted by this doctrine, who taught that the diuell at the first was so bad by creation as hee is now; whereas it is euident, that hee was formed good by God, deformed euill by himselfe.

If any desire to know more concerning the diuell, he may learne it easily by the <sup>m</sup> titles attributed vnto him: as in this Gospell in regard of his excellent knowledge, *Demon*, in regard of his enmitie, *Satan*, in regard of his command, *Beelzebub*, in regard of his power, *a strong man*, in regard of his pollution, *an vncleane spirit*, but *Diuell* is his most vsuall name, being a continuall accuser of his brethren, *Apocal. 12. 10.*

But wee may best vnderstand who the diuell is by his acting; what then is that which the diuell doth on the stage? *S. Luke* reports here, that hee made a man dumbe: Satan is not a dumbe spirit, but a roling lion, and therefore called in this text dumbe; not <sup>n</sup> *formaliter*, (as the schoole doth speak) but <sup>o</sup> *causaliter* and *effectiue*, making other dumbe: the *p* word doth signifie deafe as well as dumbe; for whosoever is borne deafe is dumbe also. *S. 4 Matthew* relating this historie saith further, that this

<sup>k</sup> *Acts 23. 8.*

<sup>l</sup> *Augustin. heres. 46.*

<sup>m</sup> *Consule Bucan. loc. com. tit. de malis angelis, & Zepper. con. 2. dominic. inuocauit.*

<sup>n</sup> *Ludolphus de vita Christi, part. 1. cap. 73.*  
<sup>o</sup> *Caietan. in loc. P. 1000. Chrysost. Theophylact. Luther in loc. 1 Math. 12. 22*



man was made blinde; *Then was brought to him one possessed with a diuell both blind and dumbe.*

A cunning theefe that robs an house comes in a blustering night lest any should heare him, and puts out all the light lest any should see him, and then stops the mouth of the goodman, lest hee call for helpe and some take him. The diuell acts the part of a murdering theefe, he comes to steale from vs our soule, the most pretious thing in all our house; ⁊ wherefore he laboureth to shut our eyes, lest we should see that which is for our good, and stop our eares, lest we should heare that which is for our good, and close our mouth, lest wee should call for that which is for our good.

The <sup>c</sup> Gospell is the power of God vnto saluation, for ⁊ faith commeth by hearing, and then there can bee no condemnation vnto the <sup>n</sup> beleuer: and this assuredly is the true reason why the diuell vseth all meanes in our time to keepe both busie Papists and lazie Protestants from comming to Church; he knowes well enough, that Atheists and Papists too may bee caught with the nets and hookes of *S. Peter*, if they come within his reach, and therefore hee doth actually possesse them with a deafe spirit.

But when he cannot stop our eares, hee labours exceedingly to shut our eyes; *he doth blinde* (saith <sup>x</sup> *Paul*) *the minds of vnbeleeuers*, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them. He that hath eares to heare, and eyes to see, can soone descrie the theefe that comes to rob him: if the diuell can neither bleare the eye of reason, nor put out the eye of faith, he will soone be discovered for a diuell. It is written of <sup>7</sup> *Antiochus*, that entring into the Sanctuarie, hee tooke away the golden Altar, and the Candlestick for the light: In like sort so soone as Satan hath entred into any mans soule, which is Gods holie temple, he doth endeouour instantly to put out the light, to darken his rectified vnderstanding, that he may not be able

<sup>r</sup> *Ferus serm. 4.*  
*Dom. 3. quadrages.*  
*idem Luther. Vega. Cul-*  
*man. &c.*

<sup>c</sup> *Rom. 1. 16.*

<sup>c</sup> *Rom. 10. 17.*

<sup>n</sup> *Iohn 3. 16.*

<sup>x</sup> *2. Cor. 4. 4.*

<sup>7</sup> *1. Macc. 1. 23.*

able to discern good from euill; as <sup>2</sup> *Nebuchadnezer* when he conquered *Zedekia*, put out his eyes and bonnd him in chaines, and carried him to Babel; so the diuell ouercomming a sinner, vsually puts out his eyes, that hee may the more secretly be carried vnto Babylon his soules confusion.

When he can neither stop our eares, nor shut our eyes, his next assault is to close vp our mouth, lest wee should confesse Christ: for albeit wee heare and belecue, yet without confession he thinkes to bring vs to confusion, as S. <sup>a</sup> *Paul* expressly, *with the heart man beleeueth vnto righteousness, and with the mouth man confesseth to saluation*. And herein the diuell especially <sup>b</sup> resembles a crafty theefe, who fearing to be discovered, either cuts out the tongue of the true mā, or else puts a gag into his mouth, and then drawing him into some by-way, leaueth him haplesse and hopelesse. So long as the true man is speechlesse the theef is carelesse; <sup>c</sup> as a cunning Iailor although he suffer his prisoner sometime to be loosed from his manicles and fetters in such sort, that he may work with his hands and walk with his feete, yet he will be sure to keep the prison doore fast; euen so the diuell is content that our hands giue almes, and that our feete sometime carrie vs vnto Church, as long as the barres of our mouth and doores of our lips are shut. Our Euangelist omitting therefore that this poore wretch was blind, mentioneth only that he was possessed with a *dumbe diuell*.

Happily some will obiect, *Beelzebub* is a roring lion, and his ministers are talkatiue: the contentious schismaticke is a gaping diuell like <sup>d</sup> *Demetrius*, he thinks to carrie it away with crying *great is Diana*: the parasite, who spends his tongue to maintaine his teeth, is a pratling diuell; the malicious slanderer is a brawling diuel, he makes a great noise, but all is like the dogges barking at the Moone; his vertuous enemy shines in honour, while he pines in enuie. In towne, Schoole, Court, Countrie there be many, too many talking diuels, euerie one whereof

<sup>2</sup> 2.Kings 25.

<sup>a</sup> Rom. 10. 10.

<sup>b</sup> *Acosta* ser. 2.  
Dom. 3. quadragef.

<sup>c</sup> *Diez* Dom. 3.  
quadragef.

<sup>d</sup> Acts 19.

<sup>c</sup> Marke 1.35.

our Sauour Christ may coniure with, <sup>c</sup> *Hold thy peace and come out.* Who then is he that hath a dumbe diuell? Answer is made by the Prophet *Jeremy*, chap. 4. vers. 22. They are wise to doe euill, but to doe well they haue no knowledge, they haue tongue enough to speake ill, but mute when they should speake well.

<sup>f</sup> Church bow.  
for Whitsunday.  
part. 1.

He therefore that dares not confesse Christ for feare of persecution, is possessed of a dumbe spirit. <sup>f</sup> The mysterie of the fierie tongues doth betoken the preaching of the Gospell, and our profession of the Christian faith: hee therefore that is dumbe in the cause of religion, hath not his tongue loosed by God, but tied by the diuell.

<sup>g</sup> See Perkins  
gouernment of  
the tongue, cap. 5  
<sup>h</sup> Psal. 148. 7.

2. That man is possessed of a dumbe spirit, who suffers in his companie prophane swaggerers to blaspheme the most holy name of God without any controlement. A <sup>g</sup> blasphemous wretch is worse then any thing; for euery creature doth praise God in his kind, yea the very <sup>h</sup> dragons and loathsome toads after their fashion; but he like a mad dogge, flieth in his masters face, who keeps him. If wee cannot endure with patience, that any should iniure our father or friend, or acquaintance; what numbnes of spirit, what dumbnes is it to suffer our best friend, euen our father in heauen, to bee rent in peeces with oathes, and <sup>i</sup> stabbed thorow with outragious blasphemies?

<sup>i</sup> So the word  
Leuit. 24. 11.

<sup>k</sup> Psal. 32. 3.

<sup>l</sup> In Psalmum 3.  
penitential.

3. That man hath a dumbe diuell, who will not make confession of his owne finnes, as <sup>k</sup> *David* teacheth out of his own experience; *While I held my tongue, my bones consumed away through my daily complaining.* How can a man hold his tongue, and yet mourne all day? <sup>l</sup> *Gregorie* the great answereth aptly, that hee who committeth daily new finnes, and yet neuer acknowledgeth and confesseth vnto God his old, doth rore much and yet hold his tongue.

<sup>m</sup> Communion  
Booke, tit. Com-  
mination.

<sup>m</sup> In the primitiue Church there was a godlie discipline, that at y beginning of Lent, such persons as were notorious sinners, were put to open penance and confession: and surely the Church in the choice of this Gospel, had

had an eie to this point, insinuating that Lent is a very fit time for the casting out of this dumbe diuell: it is written of the fish *scolopendra*, that hauing sucked in the fishers hooke, that sowre sweete morsell,

*She hath a rare trick to rid her from it,  
For instantly she all her guts doth vomit.*

Men are caught with Satans allurements, as fishes are taken with a bait; wee must therefore powre out our foules vnto God, & cast vp, and cast out in humble confession all the baits of Satan within vs; and then assuredly *the dumbe shall speake, and the people shall wonder.*

4. Clergie-men either idoll or idle may be said to be possessed of a dumbe spirit; some learned men complaine much, I think too much of their vnlearned brethren; but it is not enough for a man to bee sufficient, except efficient; actiue some way for the good of the Church, either in writing, or preaching, or conferring, or gouerning. A good pastor is a voice, Christs owne mouth, and therefore little difference between the dumbe dog and dumbe diuell, betweene him that cannot, and him that will not employ his talent. In a word, he that doth not speake to glorifie God and edifie his brother, hath a dumbe diuell; and heere Gospell and Epistle parallel; for it is said in the Epistle, that all foolish, all scurrilous, all filthie talking is *vncomely, not fitting the Saints of God, but the sonnes of Belial.*

And thus I haue shewed who the diuell is, and what he doth on y<sup>e</sup> stage. The next point to be further examined, is, why Satan doth all this; and that is out of malice to God, and enuie to man; hee knowes himselfe already damned, and therefore thinks himself most happie when he makes other like himself most unhappie, going about like a roring Lion seeking whom he may deuoure. Like as a forlorne desperate rebell out of all hope of pardon, standeth vpon his owne guard, and raiseth a faction and part against his Soueraigne; so the diuell past all grace, labours to set vp a kingdome of his owne, the kingdome of

*a Du Bartas  
1. weeke 5. day.*

*o Eccles. 9. 12.*

*p Vega in loc.*



of darknes against the kingdome of light; the kingdome of Antichrist, against the kingdom of Christ; and for this warre his might is great, his malice greater.

¶ John 12.31.

¶ Ephes. 4.8.

¶ Athanasius in  
symbolo.

¶ Jacob. de Vo-  
ragine: serm. 2.  
Dom. 3. quadra-  
ges.

But thanks be giuen vnto God, who hath giuen vs victorie through Iesus Christ our Lord; our captaine Christ hath cast out this prince of darknesse, out of his holds and dominions; as hee did conquer the world on earth, and death in the graue; so Satan in the courts of hell his owne kingdome, leading, saith the Scripture, *captiuitie captiue*, triumphing ouer him, who did tyrannize ouer vs, as it followeth in the text, *eyiciens demonium*.

The second after then appearing vpon this theater, is Christ; I need not tell you who he is, or what he doth, or why he doth it; he is God & man, God of the substance of his Father begotten before the worlds, and man of the substance of his mother borne in the world; for vs men and our saluation, he came downe from heauen, and was incarnate by the holy Ghost: as Satan therefore plaieith the part of a murtherer and a destroyer; so Christ doth act a Redeemer and Sauour: as the diuell sets variance betweene God and man, betweene man and man, betweene man and himselfe; so Christ contrariwise makes our peace with God, exhorts vs to peace with men, and grants vs peace in our selues; as the text tels it in brieft, he doth *cast out the diuell*, I say cast the diuell out of the poore sinner, whom hee did possesse, and that for foure reasons especially iustificable by law:

1. Because the diuell doth not pay the rent of Gods house.

2. Because he doth suffer Gods tenement to decay.

3. Because he doth employ it to base vses.

4. Because God himselfe hath a purpose to dwell in it.

Almightie God infinitely rich in mercie, lends euerie man, and as it were lets to farme diuers possessions, as the graces of the spirit, the vertues of the minde, the gifts of the bodie, the goods of the world; and for all these requires no rent but thanksgiuing, that our soule may magnifie

nifie the Lord, and our mouth shew forth his praise; but so long as the diuell is in any tenement, God cannot haue this little rent, this small farme. For hee possesseth a sinners heart with such a numbnesse, and his tongue with such a dumbnesse, that he can neither think things good, nor speake things gracious.

Secondly, the diuell ruinares euery tenement, wherein he dwels, as for the out-houses of our bodies he doth endeavour sometime to burne them with lust, and sometime to drowne them with drunkennesse, alway to mischiefe them with some perill or other: as for the spirituall and inward building; <sup>u</sup> the foundation of Gods tenement in our soule is faith, the walles hope, the rooffe charity. Now the diuell hauing neither faith, hope nor loue, seekes euermore to race our foundation, to digge thorow our walles, and vncouer our rooffe, that hauing neither faith in God, nor loue toward men, our poore soule may bee exposed to all his tempests and temptations, and therefore Christ hath a iust cause to cast him out of his farme for dilapidations.

Thirdly, that tenant deserues worthily to be thrust out of house and home, *sedibus, adibus*, that employeth all the best roomes vnto the basest offices, as to make the either stables for his horses, or stalles for his oxen, or sties for his hogs: but the diuell is such a tenant, he makes our body, which is the temple of God, a den of theeues, a den of oppression and couetousnes, a den of lust and filthinesse; as it is said of <sup>x</sup> Babylon, *an habitation of diuels, an hold of all foule spirits, a cage of hatefull and vncleane birds.*

Fourthly, the Lord hath a purpose to dwell in our mansion himselfe, and therefore the diuell must be packing: Behold, saith <sup>y</sup> Christ, *I stand at the doore and knocke, if any man heare my voyce and open the doore, I will come in vnto him, and will sup with him and he with me.* There he doth promise to be our ghuest; but he saith in <sup>z</sup> another place that he will dwell with vs; *If any man loue me, he will keep my word, and my Father will loue him, and wee will come vnto him.*

<sup>u</sup> *Augustin.*

<sup>x</sup> *Apocal. 18.2.*

<sup>y</sup> *Apocal. 3.20.*

<sup>z</sup> *Iohn 14.23.*

him, and will dwell with him. Now that Christ may come into vs, when he comes vnto vs, he doth open our eares the doores of our house, that we may heare his word, open our eyes and enlarge our heart, that we may beleue his word, vntie our tongue, that we may cōfesse his faith, and call vpon his holy name. So did hee to this poore wretch, and so doth he still vnto his children; if any mans hart melt, whē our <sup>a</sup> welbeloued puts in his hand by the hole of the doore, let him acknowledge thankfully, that it is the <sup>b</sup> work of God; see the exposition of *O Lord open our lips.*

*The people wondered* ] <sup>c</sup> The words and wonders of Christ are entertained of diuers men diuersly; the people both admit and admire Christ, but the Pharisees, and the wicked generation mutter and murmur. Now this may teach all teachers <sup>d</sup> not to feare the reproch of men, as knowing that God hath made vs a <sup>e</sup> *gazing stocke to the world, to men and Angels.* Athanasius was nick-named <sup>f</sup> *Satanasius*, Cyprian called Caprian, Paul accounted mad, Christ himselſe reputed a coniurer, casting out diuels through Beelzebub the chiefe of the diuels.

To be carelesſe what is spoken of vs, although neuer ſo falſlie and ſlanderouslie ſpoken (eſpecially when it is ſuch, as that the Maieſtie of God and cauſe of the Goſpel may thereby be damaged) is the part of recheſſe and diſſolute perſons; <sup>g</sup> *Hominum eſt diſſolutorum & ad iniurias diuini nominis ſecurè conuenientium; eiſenim alia iniuria ſapè magna ab homine modeſto & chriſtiano ferri ac diſſimulari poſſunt, tamen hereſeos notam qui diſſimulat, cum Ruſſinus negare ſolebat eſſe Chriſtianum.* And therefore Chriſt accuſed of blaſphemie, did euer <sup>h</sup> apologize for himſelſe, when it made for the glorie of God, and good of his hearers, as Ioh. 8. 49. and Ioh. 18. 23. and here confuting his aduerſaries with ſiue reaſons.

The firſt argument is taken from a prouerbiall ſaying, verſ. 17. 18. *A kingdome diuided in it ſelſe cannot ſtand; Ergo, no man can caſt out one diuell by another.*

The ſecond is *à pari*, verſ. 19. *If I through Beelzebub caſt*  
out

<sup>a</sup> Cant. 5. 4.

<sup>b</sup> Iohn 6. 29.

<sup>c</sup> Poſtil. Heming in loc.

<sup>d</sup> Eſay 51. 7.

<sup>e</sup> 1. Cor. 4. 9.

<sup>f</sup> Georgius Nigler apud Bellar. præfat. lib. 1. de Chriſto.

<sup>g</sup> Apolog. Iewel. part. 1. cap. 3.

<sup>h</sup> Zepper. con. 2. in loc.

ont diuels, by whose helpe doe your children cast them out? You say that your sonnes cast out diuels by the power of God, Ergo, you doe wickedly to say that I doe this in the name of Beelzebub.

The third is a *medijs*, vers. 20. I cast out diuels by the finger of God, Ergo, not by Beelzebub.

The fourth is *ab impossibili*, vers. 21. 22. A strong man is not cast out of his possession but by a stronger; the diuell is ouercome by me, for I cast him out and spoile him, Ergo, I am stronger then he.

The last argument is, a *contrarijs*, vers. 23. He that is not with me is against me; and hee that gathereth not with me, scattereth abroad. I gather the Church, but Satan doth scatter; Ergo, there can be no good agreement betweene the diuell and me; that the diuel doth scatter the Church, he proues at large by a goodly similitude, vers. 24. 25. 26.

The true miracles of Christ & his Church, are knowne from the false miracles of heathen sorcerers and idolatrous exorcists, especially two waies; *impossibilitate & finibus*, by their ends and impossibilitie. The miracles of Christ were wrought to strengthen our faith, and confirme the true worship of God; but all the miracles of Antichrist are to deceive the children of God, and to set vp idolatrie. So S.<sup>m</sup> Augustine disputes, *Alius fuit a sanctis, alius a magis, diuerso fine, diuersa iura.*

Againe, the miracles of Christ are impossible; *Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde; Antichrist cannot egere diabolum repugnantem, a diuell against his will, as our Saviour in my text.*

A coniuurer expels Satan by consent, not by constraint; *aliter enim cogitur possessor equum dare militi, aliter cum rebus emptori, vel cuiuslibet donat;* and therefore when euill spirits are cast out by wicked men, it is by compact, & the diuel will be sure to gaine by the bargain. But Christ here stronger thē Satan, ouercommeth him, and taketh from him all his harnesse (wherein he trusted) and diuideth his goods.

Yea

*Calman. in loc.*

*\* Melancthon. post. in loc.*

*1 Matth. 24. 24.*

*m Lib. de quaest. 83.*

*quest. 79.*

*n Iohn 9. 32.*

*o Augustin. ubi supra.*



*P Erasmus an.  
not. in loc. idem  
Chrysoſt. & Be-  
da, ſicut Em. Sa.  
notat. in loc.  
q Auguſtin. de  
ſancta virgini.  
ſat. cap. 3.*

*Yea happie are they* Christ doth not deny, much leſſe deſpiſe that which the woman had ſaid before, but inſinuates only that the bleſſed Virgin was more bleſſed in being his childe then in being his mother; *q Beatior percipiendo fidem Chriſti, quam concipiendo carnem Chriſti.* See before, *Magnificat*, and after, the Goſpell for Annunciation.

*The Epistle. GALAT. 4. 21.*

*Tell me (ye that deſire to be vnder the law) doe yee not heare of the law? &c.*

**A**S painting is an ornament to ſet forth and garniſh an houſe which is already builded; ſo is an allegorie the light of a matter already proued, and otherwiſe ſufficiently confirmed. Some Fathers, and moſt Friers expounding the Scriptures, are too much in their allegories, as being more cunning to beautifie then to build, and ſo their poſtills are like the courtiers lodging, a rotten cottage well hanged; or, as a merrie fellow ſaid of the Lawyers Librarie, *multum hic video iuria, at nihil carnis*.

On the contrarie, *S. Paul* ſet in this Epistle firſt arguments, and then ornaments. He doth fortifie the maine propoſition of all his diſcourſe (namely, *that a man is not iuſtified by the works of the law, but by faith in Jeſus Chriſt*) firſt, by reaſons of experience: ſecondly, from *Abrahams* example: thirdly, by manifold testimonies of *holy writ*: fourthly, by ſimilitudes and apt comparisons of a mans will, of the *z* priſon, of the *z* ſchoolemaſter, of an *heire*; now laſt of all as a beautie to the reſt, he addeth an allegorie, *Tell me yee that deſire to be vnder the law, &c.*

*r Luther. com. in  
Galat. 4.*

*Cap. 2. 16.*

*ibid. verſ. 20.*

*Cap. 3. 6.*

*ibid. v. 11. 12.*

*Verſ. 15.*

*Verſ. 23.*

*Verſ. 24.*

*Cap. 4. 1.*

The

The whole text may be divided into three principall parts: a Preface, vers. 21. Allegory, containing a Story, v. 22. 23. Myſterie, verſe 24. 25. &c. C Conclusion, verſ. 31.

Tell mee] Teach mee, ſaith *c Iob*, and I will hold my tongue; ſo *Paul* heere, tell me yee that deſire to lye vnder the burthen of the law, doe ye reade *Mofes* or not? if you neuer read the law, you bee not wiſe to deſire you know not what; if euer you read or heard the law, then vnderſtand that *Abraham* had two ſonnes, &c.

As *c Bernard*, haue you appealed to the Goſpell? vnto the Goſpell ſhall you goe: ſo *Paul* here, ye deſirous to bee tried by the law? then let the law paſſe vpon you. For it is written, &c. That is a true prooſe and without contradiction, which hath tokens for the teſtifying of it euen from the very aduerſaries themſelues. And therefore the *8* Fathers in old time did well in wreſting the weapons of Heathen Poets and Philoſophers out of their owne hands, and the Proteſtants in our age deſerue better, who beate the Papiſts on their own dunghill in their owne ſchools: for as *Paul*, Tell me ye that deſire to be vnder the law; ſo tell me yee that depend vpon the Popes inſoluble iudgement, as though he carried the holy Ghoſt in his boſome, did you neuer heare from a learned Papiſt of he eminent note, that ſome Popes haue been ſo little ſurniſhed with good letters, as that they did not vnderſtand ſo much as their Grammar and that Pope *k Paul* the ſecond, ſo much hated learning, that he pronounced them heretikes, which once ſhould mention either in earneſt or ieſt the word *Academia*. Tell me yee that haue ſo reuerend a conceit of the Romiſh Clergie, did yee neuer heare what their Abbat  *Bernard* hath written? *Omnes neceſſarii, & omnes aduerſarii*. Ye that deſire to horiſh Babylon for your holy mother, haue ye not read, what a popiſh Poet hath recorded of Rome?

venalia

*c Iob* 6. 24.

*c Aquin. & Hugo* Cardinal in loc.

*c Serm.* 65. in Cantica.

*c Irenaeus* lib. 4. cap. 14.

*8 Iuſtin. Martyr. Clem. Alexan. Theodori. Auguſtin. Laſtan. Arnobius, &c.*

*h Vega* calls *Alphonſus de Caſtro* Luthers moſt forcible aduerſary.

*i Alphonſus de Caſtro* contra hereses, lib. 1. cap. 4.

*k Platina* in vita *Paul.* 2.

*l Serm.* 33. in Cantica.

*m Mantran.*

<sup>n</sup> Epist. ad Ar-  
chiepisc. Mogun-  
tin. cited by B.  
Iewel, defence  
of Apol. fol. 738.

• Luther. com.  
in loc.

• Perkins com.  
in loc.

• Psal. 35. 19.

• Erasmus pa-  
raph. in loc.  
Gen. 17. 19.

• Calvin and  
Engl. Sh. gloss. in  
loc.

— venalia nobis

Temples, sacerdos, altaria, sacra, coram,  
sanctura, preces, cœlum est venale, Denſq.  
Did you neuer heare what your S. <sup>n</sup> Thomas Becker? Ma-  
ter Roma facta est meretrix, & prostituta est pro mercede:  
Rome our mother is become an harlot, and exposeth her  
selfe to sale for meed and money.

The law Genesis, out of which he tooke this historie,  
teacheth especially faith; and sheweth how the Patriarks  
in respect of their belief pleased God; yet after the ma-  
ner of the Iewes he calleth it *the law*, for that the law of  
circumcision is contained therein; and sometime the  
law comprehends not only the bookes of *Moses*, but also  
the *Plalmes of David*, and all the bookes of the old Te-  
stament, as Ioh. 15. 25. but it is, that the word might be ful-  
filled which is written in their law; They hated me without  
cause. I am then in the first place must be continued of  
the law morall and ceremoniall; in the second, it is taken  
for the bookes of *Moses*, especially for that of Genesis.

For it is written that *Abraham had two sonnes*, Gen. 16.  
17. 18. 21. chapters; one by a bondmaid, *Ismael* by *Agar*;  
and the other by a freewoman, *Isaac* by *Sara*: now he that  
was borne of the bondwoman was borne after the flesh; after  
an ordinarie fashion as other children are; but *Isaac*  
borne of *Sara* the freewoman was borne by promise; *Sara*  
thy wife, saith the Angell to *Abraham*, shall beare thee a  
sonne indeed, and thou shalt call his name *Isaac*; and I will  
establishe my covenant with him for an everlasting covenant,  
and with his seed after him. And this in briefe is the plaine  
storie, the which, as our Apostle speakes, is an allegorie,  
for by these things is meant another thing.

*Abraham* is a figure of God, which hath two sonnes,  
that is, two sorts of people, *Jewes* and *Christians*; *Ismael*  
represents the *Jewes*, *Isaac* the *Christians*; and these two  
be borne unto God by *Agar* and *Sara*, that is, in a simili-  
tude the two Testaments, the old & the new, the Law and  
the Gospel. *Agar* is *Sina*, which was without the limits  
of

of the land of promise in Arabia, vpon which the couenant of the Law was giuen with <sup>u</sup>lightnings and thunders, horror and trembling, and so all the children of that Testament are begotten to bondage and feare: but Sara is *Ierusalem*, not that old Ierusalem in bondage with her children, but the new Ierusalem our mother the Church, here called *Ierusalem aboue*, from whence commeth the Gospel begetting free children of libertie, who receiue the spirit of <sup>x</sup> adoption whereby they crie abba father.

*Mount Sina is Agar in Arabia*] Some think this mount had two names, *Agar* and *Sina*. <sup>y</sup> Some, that *Sina* is called of Arabians, *Agar*, and it <sup>z</sup>signifieth in their language as much as handmaid; and happily the likenes of the name gaue *Paul* occasion to finde out this excellent allegorie. <sup>a</sup> Some that *Agar* is called *Sina*, for that *Agar* is a figure of *Sina* as *Christ* is called the <sup>b</sup> *Passouer*.

As then *Agar* the bondmaid brought *Abraham* a sonne, yet not an heire but a seruant; so mysticall *Agar* the law did beare to God the great *Abraham* a people, but without the promise, not an heire but a seruile seede. As *Ismael* was the true sonne of *Abraham*; so the Iewes had the true God to be their father, who gaue them his oracles and religion and temple: *Psal.* 147. 19. *He sheweth his word vnto Iacob, his statutes and ordinances vnto Israel.* This only was the difference, that *Isaack* was borne by promise, but *Ismael* without the blessing of the word: *Agar* therefore gendereth vnto bondage,

quantum ad <sup>c</sup> affectum,  
effectum.

The Law doth gender an affection of feare, but the Gospell of loue; so *S.* <sup>d</sup> *Augustine*, *Brenissima & apertissima duorum testamentorum differentia, timor & amor*: according to that of *Paul*; Ye that are led by the Spirit of God and beleue the Gospell, haue not receined the spirie of bondage to feare againe; but ye haue receined the spirit of adoption, whereby yee crie to God as to a most mercifull father: *Rom.* 8. 14. 15.

<sup>u</sup> *Exod.* 19. 16.  
17. & c.

<sup>x</sup> *Rom.* 8. 15.

<sup>y</sup> *Theophylast.*  
& *Caictan.* in  
loc.  
<sup>z</sup> *Luther.* in loc.

<sup>a</sup> *Calu.* & *Marlorat.* ex *Hieron.*  
in loc.

<sup>b</sup> *1. Cor.* 5. 7.

<sup>c</sup> *Aquin.* in loc.

<sup>d</sup> *Lib. contra A-*  
*dimantiū,* cap. 17



e 2. Cor. 3. 7.  
f Rom. 1. 16.  
g Job. 8. 35.

h Perkins com.  
in loc.

i Summe confe-  
rence. pag. 45.  
& defence for  
not subscribing.  
part. 1. cap. 10.

k Aquin. & Ca-  
ietan in loc. non  
progressu itine-  
ris, sed progressu  
similitudinis.

l Ambros. & Lu-  
ther in loc.

Againe, the bondwoman gendereth vnto bondage, *quantum ad effectum*, in respect of the successe and euent; for the Law begetteth vnto God seruants only, not sons; or if sonnes, not heires of his kingdome; in this respect it is called *the ministerie of death*. On the contrarie, the Gospel is the *f* power of God vnto saluation, and begets inheritors of Gods eternall kingdome; & the seruant abideth not in the house for euer, but the sonne doth abide for euer.

As *Agar* figures the law, *h* so doth *Ismael* all Iusticia-ries that tooke to be saued by the law: so that the Turks and Iewes are Ismaelites, ignorant Protestants & schoole Papists halfe Ismaelites, ascribing too much vnto their owne works, and too little to Christ and his merits.

*Bordereth vpon the citie now called Hierusalem* Heere the *i* Nouelists except against our translation, in that the word (*bordereth*) expresseth neither the situation of the place, nor meaning of our Apostle.

First, for the fault in Cosmographie *Martin Luther* auoweth in his Commentaries vpon this place, that there be continuall mountaines reaching from *Arabia petrea* to *Cades Bernea* in Iury; so that mount *Agar* in that respect may be said to border vpon *Hierusalem*. And as for the true construction in Diuinitie, we take not the word *topically* but *typically*. Mount *Agar* bordereth vpon *Hierusalem* in *k* similitude, not in situation, as the Church Bible consenting with the translators of Geneva, *Sina* is a mountaine in *Arabia* which answereth vnto *Hierusalem*: and so there is great neighbourhood in allusion and correspondence. For as *Agar* gendered not the seed of promise, so the law seated in the terrestriall *Hierusalem*, is not able to beget heires vnto God; for *Hierusalem* is in bondage with her children, vnder the Romane seruitude literally; but according to *Pauls* meaning allegorically, *l* she cannot attaine to the libertie of the spirit, but abideth vnder the wrath of God, horror of conscience, guilt of death and hell.

I could tell the curious Criticke, who seeth a mote in the Churches eie, but ouerseeth a beame in his own; that Hierome and Ambrose read *coniunctus*, <sup>m</sup> Erasmus of Rotterdam, *confinis*; Erasmus Sacerius in his *postil*, *contiguus*; all which are the same with our English bordereth: and if I should say, that the Puritan of England is next neighbour unto the Brownist of Amsterdam, the most simple Separist in all Sandwich, I am sure, would vnderstand me; so little difference is there between the new Church and no Church.

<sup>m</sup> Annot. & paraph. in loc.

But Hierusalem which is above is free, which is the mother of vs all] Interpreters obserue, that these words are a liuelie description of the Church; <sup>n</sup> *In hoc quod dicitur sursum, notatur altitudo; quod Hierusalem, pacis multitudo; quod libera, libertatis amplitudo; quod mater, charitas, or (as Aquine) fecunditas.* I shewed in mine exposition of the Creed, that the Church of God hath three properties and three prerogatiues; the properties are, *holy, catholike, knit in a communion*; her prerogatiues are, *forgiuenes of sinne, resurrection of the bodie, life euerlasting*. The word *above* doth intimate that she is *holy*; *Ierusalem* and *mother*, that she is *knit in a communion*. In that she is the *mother of all*, it sheweth her to be *catholike*; in that a *freewoman*, and her children heires, implies *forgiuenes of sinnes, resurrection of the bodie, life euerlasting*.

<sup>n</sup> Hugo Cardinal. in loc.

Hierusalem is a type of the Catholike Church in foure respects especially. First, God chose Hierusalem above all other places on earth to dwell in; <sup>o</sup> *Heere shall be my rest for euer; here will I dwell, for I haue a delight therein.* So the Church is a *chosen generation, a holy nation, a peculiar people to God*, enclosed (as it were) from the commons of the world.

<sup>o</sup> Psal. 132. 15.

P 1. Pet. 2. 9.

2 Hierusalem was <sup>q</sup> builded as a citie, that is at vnitie within it selfe, so the members of the Church are linked together by the bond of <sup>r</sup> *one Spirit, one Lord, one Faith, one Baptisme.*

<sup>q</sup> Psal. 122. 3.

<sup>r</sup> Ephes. 4. 3. 4. & c.

3 Hierusalem was the sanctuarie, the place of Gods

H 2

holy

<sup>f</sup> 1.Tim.3.15.

holy worship, and (if I may so speake) the chamber of his presence; so the Church is <sup>f</sup> *the pillar and ground of truth*, in it we must seeke God and the word of life.

4 Hierusalem was the seat of *Dauid*, Psal.122.5. and so the Church is the throne of Christ figured by the kingdome of *Dauid*, Esay 22.22. Apocal.3.7.

<sup>t</sup> Hebr.12.22.

<sup>u</sup> Apocal.21.2.

*Above*] The Church on earth is called <sup>t</sup> *heavenly Hierusalem*, <sup>u</sup> *citie which came downe from God*,

{ beginning, for all Gods elect are written in heauen, Hebr.12.23. enrolled in the booke of life, Apocal.20.15.

<sup>x</sup> Ephes.3.17.

Galath.2.20.

in respect  
of her

continuance  
for

{ Faith; for Christ dwelleth in vs, and we dwell with him in heauen by <sup>x</sup> *faith*.

{ Conuersation; *animus est ubi amat, non ubi animat*; seeing the her affection is set on heauenly things, her <sup>y</sup> conuersation is said expresly to bee in heauen also.

<sup>y</sup> Philip.3.20.

{ end, for that is her end to possesse a kingdome

<sup>z</sup> Ambros.in  
loc.

<sup>a</sup> Iames 1.17.

<sup>b</sup> Ephes.1.3.

without end, <sup>z</sup> *ideo dicitur celestis, quia cælum sedes eius est*; I will (saith our blessed Sauour) that they which thou hast giue me, be with me, euē where I am: <sup>a</sup> *euery good and perfect gift is from above*. Seeing then almighty God hath

<sup>b</sup> *blessed vs his people with all spirituall blessing in heauenly things in Christ*: the Church in her best part is above,

though in her worst below. This should admonish vs to liue in this present world <sup>c</sup> *as pilgrims and strangers*, and

<sup>c</sup> 1.Pet.2.11.

to cast away from vs euerie thing that hindreth vs in our iourney, that we may go lightly to our <sup>d</sup> *heauenly home*.

<sup>d</sup> Hebr.11.16.

This also may teach vs, if we suffer wrōg either in goods or good name to be patient, for the world doth hate vs, because wee are not of the world, and hereupon to make haste vnto our iourneyes end, <sup>e</sup> *desiring to be dissolued and to be with Christ*; see Epistle for Easter day.

<sup>e</sup> Philip.1.23.

*Is free*] *Libera quòd liberata*, free because made free by Christ,

Christ; <sup>f</sup> *If the Sonne make you free, you shall be free indeed.*  
 Our Apostle <sup>g</sup> meaneth a discharge from the whole bondage of the Law, Satan and sinne; not (as Anabaptists imagine) a libertie to doe what euery man list, or to liue vnder no obedience to spirituall and temporall gouernours. A dissolute licentiousnesse is quite contrary to the true freedom, which Christ obtained for vs; <sup>h</sup> *omnia sunt libera nobis per fidem, & tamen omnia serua per charitatem, vt simul stet seruitus libertatis & libertas seruitutis*; a Christian in respect of his faith is Lord ouer al, in respect of his loue, seruant to all. Hierusalem is free for her <sup>i</sup> conscience, not for her person or purse; for notwithstanding her libertie, she must pay debts, and performe duties vnto whom either debt or dutie belongs.

Breach, <sup>k</sup> *for there is no condemnation to thē that are in Christ, <sup>l</sup> he was made a curse to deliuer vs from the curse.*

Bond, which obligeth vs in our owne person to bring perfect righteousness for attainment of euermlasting saluatiō, according to the tenour of the law, *doe this and liue*; so the publican and the prodigall sonne who condemned themselues, appealed frō the bar of Gods iustice to <sup>y</sup> court of his mercie; <sup>m</sup> *non estis sub lege, sed sub gratia*, Rom. 6. 14.

Creator, in hauing free<sup>n</sup> access to God <sup>y</sup> Father in the name of Christ, & a libertie to serue him in holines & righteousness all the daies of our life *without feare*; for Christ hath

H 3

<sup>f</sup> John 8. 36.

<sup>g</sup> Rhemist. in loc. agreeing with all Protestant interpreters: see Doctor Whitgift, defence of the answer to the Admonition, pag. 195. & 791.

<sup>h</sup> Luther. loc. com. tit. Christian. libert.

<sup>i</sup> Calvin. Institut. lib. 3. cap.

19. §. 9.

<sup>k</sup> Rom. 8. 1.

<sup>l</sup> Galath. 3. 13.

<sup>m</sup> Aliud est esse in lege, aliud sub lege; qui est in lege secundum legem agit, qui sub lege secundum legem agitur, ille liber est, iste seruus. Augustin. in Psal. 1. <sup>n</sup> Rom. 5. 2. Ephes. 3. 12. <sup>o</sup> Luke 1. 74.

Deliueraunce  
frō euill; in  
respect of  
the lawes

Christi-  
an liber-  
tie con-  
sists in

Freedome in  
good: re-  
specting  
either the

an



an easie yoke, the seruice of God is not a bondage, but a perfect freedome.

*P Rom. 14. 14.*

*q 1. Cor. 3. 22.*

*r 1. Tim. 4. 1.*

Creatures, in that *p* all things are pure to the pure, for the dominion ouer the creature lost by *Adam*, is restored againe by Christ, *all are yours, and you Christs, and Christ Gods*. Hence Saint Paul calls the forbidding of meats and mariage, with obligation of conscience and opinion of merit, *a doctrine of diuels*.

A thing indifferent vpon the commandement of the Magistrate becomes necessarie, not in respect of it selfe, but for auoiding scandall and contempt of authority; the thing to the conscience remaines indifferent still, and may be vsed and not vsed, if it were not for our obedience to the Prince. See *Luther. lib. de Christian. libert. & Com. in Galat. 5. 1. & loc. com. tit. de libertat. Christian. Melanct. loc. com. tit. de Ceremon. & Christian. libertat. Calvin. Institut. lib. 3. cap. 19. Beza epist. 24. Perkins treat. of Conscience, cap. 2. & com. in Galat. cap. 5. vers. 1. Dominicus à Soto apud Bellarm. de Iustificat. lib. 4. cap. 6 &c.*

*c Galath. 5. 13.*

*t Job. 5. 39.*

*u Rom. 6. 22.*

*x 1. Tim. 3. 15.*

*y 1. Pet. 1. 23.*

*z 1. Cor. 3. 2.*

The consideration of this our freedome teacheth vs three duties especially :

1. To loue Christian religion as the *c* meanes of this libertie.

2. To search the Scriptures, as the Charter in *t* which our liberties are written.

3. To serue God in the du-

ties of faith and newnesse of life; because this *u* seruice is our libertie, *Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage, Galath. 5. 1.*

*Mother*] The word of God is committed to the keeping of the *x* Church, and this Word is *y* seed, and *z* milke, and strong meate, *Hebr. 5. 14.* The Church then as a mother brings forth children to God by the ministrie of the Word, and after they bee borne feedes them with milke flowing

flowing from her own two breasts, <sup>a</sup> which are the Scriptures of the two Testaments.

<sup>b</sup> Hence the Church may learne to be diligent in preaching the Gospell sincerely. For by the seed of the Word one begets another to God; I being begotten (saith *Luther*) of other, do now beget other, which also shall beget other hereafter, and so this spirituall begetting shall continue to the worlds end.

2 We are taught <sup>c</sup> hereby to despise our <sup>d</sup> first birth, and seeke to be borne againe to God, and suck the brest of our mother, feeding on the milke of the Word. 1. Per. 2.2. *non enim nascimur, sed renascimur Christiani*, quoth <sup>e</sup> *Hierome*. Thus to be made a member of the new Hierusalem is a great priuiledge, Reuel. 3. 12.

3 The word, mother, implieth our dutifull obedience to the Church of God, according to that of *Salomon*; *My sonne heare thy fathers instructiō, and forsake not thy mothers teaching*. This father is God, and this mother is the Church, as <sup>f</sup> *Diuines* expound it aptlie. The Romane Church is not our mother, but a stepmother, if not a professed harlot; and therefore <sup>g</sup> we must come out of her, as being more like mount Sina; gendring to bondage, then mount Sion begetting free children.

*Of vs* <sup>h</sup> *πᾶν τὸν κόσμον*, not of all, but *vs all*, that is, all true belecuers elected & called effectually, <sup>i</sup> *qui sic sunt in domo Dei ut ipsi sint domus Dei*; for if the reprobate be liuely members of Hierusalem aboue, the Church is a mother not only to the sonnes of God, but also to the children of the diuell: a doctrine not only receiued of the fathers in old time, but entertained of the schoolemen also, <sup>j</sup> *Ioannes de Turre Cremata, Alexander Hales, Hugo, Thomas, Petrus à Soto, Melchior Canus, &c.*

*All* For he that hath not the Church for his mother, shal neuer haue God for his father, <sup>k</sup> *quos elegit, hos & vocauit*, all Gods elect are in due time called, and al that are called, are called by the Church; <sup>l</sup> *electi nusquam nisi inter vocatos*, and therefore most honorable for the king him-

<sup>a</sup> *Ioannes à Iesu Maria in Cant.*

7.3.

<sup>b</sup> *Luther. in loc.*

<sup>c</sup> *Perkins in loc.*

<sup>d</sup> *Psal. 45. 11.*

<sup>e</sup> *Lib. aduersus Vigilant.*

<sup>f</sup> *Melancthon. & English gloss. in Prou. 1.8.*

<sup>g</sup> *Apocal. 18.4.*

<sup>h</sup> *Augustin. de baptismo contra Donatistas, lib. 7. cap. 52.*

<sup>i</sup> *Apud Bellarm. de ecclesia militante, lib. 3. cap. 9. S. ad vltimum dico.*

<sup>k</sup> *Rom. 8.30.*

<sup>l</sup> *Melancthon. prefat. in euangelia dominical.*

*m Ambros. orat.  
ad Valentinian.  
imperat. ut ha-  
betur epist. 32.*

*n Esay 54.1.*

*o 1. Cor. 1. 18.*

*p Luther. & Sar-  
cerius in loc.*

*q Rom. 7. 18.*

selfe, who is the *father of the Common-Weale*, to bee the  
*m sonne of the Church.*

*For it is written*] In a controuersie betweene the false teachers and himselfe, concerning the iustifying of a sinner, he makes the Scriptures his iudge; for whosoever be *index qui*, the Bible must be *index quo*, by which all questions in religion ought to be determined.

*Reioyce thou barren*] He sheweth by this allegorie of the Prophet *n Esay*, the difference betweene *Agar* and *Sara*, that is to say, betweene the Church and the Synagogue, betweene the Gospell and the Law. The law being husband of the fruitfull woman, that is, of the Synagogue, begetteth very many children in the world; for none, saue the children of the freewoman, either see or know other righteousness then that of the law. Contrariwise *Sara*, that is to say, y<sup>e</sup> true Church vnder the *o* crosse, seemeth exceeding barren, as hauing no children, or very few. The Prophet therefore doth exhort her to *reioyce*; for howsoever the Church seeme to be forsaken & barren before the world, not hauing the righteousness and workes of the law; yet notwithstanding she is a most fruitfull mother, hauing an infinite number of children before God. *The desolate hath many more children then she which hath an husband.* *Agar* hath not children but seruants; and howsoever for a time, *they that are borne after the flesh, persecute those that are borne after the spirit*, yet the children of the bond woman are cast out of the house together with their mother, and receiue not inheritance with the children of the freewoman.

Here then is *p* comfort for a distressed soule, *Reioyce thou barren that bearest no children, &c.* Albeit thou feele thy selfe neuer so barren of good works, vnable to think an acceptable thought, so void of righteousness as that there *q* dwelleth in thee no goodnesse at all; yet *breake forth into ioy*, for Christ is thy *righteousnes and sanctification and redemption*. As Christ then is greater then the law, so thy righteousness is a farre more excellent righteousness.

ousnes then that of the law; thou hast many moe children then she which hath an husband, *reioyce therefore*, for Gods kingdome is the place of ioy, Gods children are the men of ioy, the Gospell is the matter of ioy. Gods arke was a figure of Christ, and the mirth before the arke signifieth that the foundation of al our ioy consists in our reconciliation with God in Christ; the musick of the Temple was typicall, and prefigured these ioyes of the Catholike Church.

*Breake forth and crie*] The first word intimates that the Church vpon earth is as it were pent in with present griefe; her ioy is mixed in this life with sorrow. The paschal lambe was eaten *with sower herbs*, insinuating that we feele no sweetnes in the blood of Christ, till we feele the smart of our sinne. The word *crie* doth shew, that albeit in earthly ioy we must be sparing and moderate; yet in spirituall ioy *modus est sine modo*, the measure is to reioyce without measure; if we be rauished in our ioy that we crie againe, it is the best of all. Reioyce in the Lord alwaies, againe, I say reioyce. See Gospel, Dom. 1. Advent. & Epist. Dom. 4. Advent.

*Rom. 14. 17.*

*Psal. 68. 3.*

*Luke 2. 10.*

*Exod. 12. 8.*

The Gospell. I O H N 6. 1.

*Iesus departed ouer the sea of Galile, &c.*

**T**HIS Gospell is the same with the Gospell allotted for the last, and but little differing from the Gospell appointed for the seuenth Sunday after Trinitie: for the miraculous feeding of much people with a few loaves is read in the Church euery yeere thrice; to wit, in *winter*, when wheate is sowne; in *Lent*, when it is in hopefull spring; and in *Haruest*, when it is readie for the barne. See the reason and exposition hereof, Gospel Dom. 7. post Trinit.

*25. Sunday after Trinitie.*

*17. Sunday after Trinitie.*

The



## The Epistle. HEB. 9.11.

*Christ being an high Priest of good things to come, came by a greater and more perfect tabernacle, &c.*

<sup>a</sup> Luther. *possil. maior. in loc.*

<sup>a</sup> 1. Pet. 2.25.

<sup>b</sup> Marlorat. *in loc.*

<sup>c</sup> 1. Cor. 2.14.

<sup>d</sup> Theophylact. *in loc.*

<sup>e</sup> Esay 9.6.

<sup>f</sup> Calvin. *in loc.*

<sup>g</sup> Gorran. *in loc.*

<sup>h</sup> 1. Epist. Ioh. 3.2

<sup>i</sup> 1. Cor. 13.12.

<sup>k</sup> Caietan. *in loc.*

<sup>l</sup> Heb. 8.1.

THIS text is a <sup>a</sup> briefe of the whole Epistle, wherein Christ Iesus the great <sup>a</sup> Bishop of our soules is first compared, and then preferred before the Leuitical high Priest in sundrie points, as

1. Aaron and al his successors were but only forerunners of Christ, who is the end of the law, <sup>b</sup> for this cause called here *sacerdos accedens*, or *superueniens*, a Priest added to the Priests, a mediatur of the new Testament consummating the priesthood of the old.

2. The Leuiticall high Priest was a Priest of things present, that is, earthly things and temporary, which only stood *in meates and drinks and diuers washings*, and carnall rites, *untill the time of reformation*; but Christ is an high priest of *good things to come*, so great that this world cannot <sup>c</sup> perceiue, much lesse <sup>d</sup> receiue the. As an <sup>e</sup> euerglasting father he bestowed on the Church <sup>f</sup> eternal gifts, in <sup>g</sup> this life grace to the end, in the next glorie without end. Spirituall graces in respect of the law were things to come, but yet howsoeuer <sup>h</sup> *we be now sonnes of God*, it doth not appeare what we shall be; for the glorie which our high priest hath purchased for vs is yet to come; <sup>i</sup> now we see through a glasse darkly, but when this corruption shall put on incorruption, and this mortall shall be clothed with immortalitie, then wee shall see face to face. These good things to come shall be further enioyed and fully reuealed in the world to come.

3. Christ Iesus our high priest came by a greater and more perfect tabernacle then Aaron. <sup>k</sup> Some by tabernacle meane <sup>l</sup> Church of God, a tabernacle which <sup>l</sup> the Lord pight and not man. It is greater then the Iewes temple,

temple, for it is Catholike, the Lords great Cathedrall  
<sup>m</sup> extended to all places, and at all times, and all persons,  
 not only those, who now are living, but also those who  
 have bin from the beginning, and shall be to the worlds  
 end, for this cause called, Galat. 4. *the mother of vs all*, and  
 it is more perfect as being the bodie, whereof the taber-  
 nacle was only the shadow.

<sup>n</sup> Some by tabernacle vnderstand heauen, a tabernacle  
 that cannot be <sup>o</sup> removed; *a greater tabernacle*. For the  
 whole earth in comparison of heauen is but a point, all  
 Iury but a part of a point, the temple but a parcell of a  
 part; and *more perfect*, for now we know in part, and  
 prophecie in part; but when that which is perfect is  
 come, then that which is vnperfect shall be abolished.

<sup>q</sup> Other, and that most fitly, think Christs humane na-  
 ture to be this tabernacle, for hee was consecrated vnto  
 God in his flesh, he was crucified in it, ascended in it, glo-  
 rified in it, and now sitteth at the right hand of God in  
*sancto sanctorum*, as our mediatur and aduocate. Well  
 may Christs body be called a tabernacle, for it is <sup>y</sup> temple  
 of the blessed Trinitie, *wherein all the fulnes of the*  
*Godhead dwels bodily*: this tabernacle was not made with  
 hands, as that old tabernacle, nor of this building as our  
<sup>f</sup> earthly tabernacles are. For albeit Christ was borne of  
 the virgin Mary, yet conceived of the holy Ghost; as the  
<sup>t</sup> Prophet, the stone cut out of the mountaine without  
 hands. His bodie was of this building, *secundum princi-*  
*pium materiale*, for it was not phantasticall or heauenly,  
 but true flesh of the substance of *Mary*, yet not of this  
 building, <sup>u</sup> *secundum formale principium & actiuū*, as be-  
 ing conceived by the power of the blessed Spirit, not as  
 other men, by the seed of man; and this was a more per-  
 fect tabernacle. For the word incarnate was full of grace  
 and truth. In *Moses* tabernacle was the type, but by *Ie-*  
*sus Christ* came the truth: in a word, <sup>x</sup> Christs body was  
 a tabernacle, *propter militiam passionis*, greater, *propter*  
*inhabitationē totius Trinitatis*, more perfect, *propter abun-*  
*dantiam*

<sup>m</sup> Chrysost. in  
 Ephes. 4.

<sup>n</sup> Aquin. Gorran.  
 Sa. in loc.

<sup>o</sup> Esay 33. 20.

<sup>p</sup> 1. Cor. 13. 9.

<sup>q</sup> Theophylact.  
 Beza, Maiorac,  
 English gloss. in  
 loc.

<sup>r</sup> Coloss. 2. 9.

<sup>s</sup> 2. Cor. 5. 1.

<sup>t</sup> Dan. 2. 45.

<sup>u</sup> Aquin. Ies. 2.  
 in Galat. 4.

<sup>x</sup> Gorran in loc.

*dantiam sanctitatis*, not of this building, *propter modum conceptionis*.

7 *Ephef. 5. 2.*

2 *1. Pet. 1. 19.*

4. The Leuiticall high Priest entred into the holie place by the blood of goates and calves, as wee reade, Leuiticus 16. but our high Priest by his owne blood: 7 he gaue himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God. As the Pellican feeds her young, so Christ redeemes his Church with his own 2 pretious blood; a benefit so great, that our blessed Sauour instituted that holie Sacrament of his Supper in perpetuall remembrance thereof; 2 *In the night that hee was betraied, hee tooke bread, and when he had giuen thanks, he brake it, and said, Take, eate, this is my bodie, which is broken for you, doe this in remembrance of mee. After the same manner hee tooke the cup, saying, This cup is the new Testament in my blood, doe this as oft as yee drinke it in remembrance of me.*

2 *1. Cor. 11. 23.*

5. The Priest of the old Testament entred into the holy place<sup>b</sup> once euery yeere; but Christ our high Priest of the new Testament offered himselfe once for all; a difference so materiall, as that our Apostle repeates it often in this one chapter, as verse 25. *not that he should offer himselfe often: vers. 26. Hee appeared once to put away sinne: vers. 28. Christ was once offered to take away the sinnes of many.* S. Pauls argument is plaine, Christ could not offer vp himselfe any other way then by dying: hee therefore did offer vp himselfe but once, because hee could die but once, c not often after any fantasticall, hidden, inuisible, mysticall or vnbloodie manner, as the d Papists hold, that the Minister is a sacrificing Priest, and that in the Sacrament of the Lords Supper, he doth offer vp Christ againe to God the Father, under the formes of bread and wine really and properly.

<sup>b</sup> *Exod. 30. 10.*

<sup>c</sup> *Dr. Fulk in*

*Heb. 9. 25.*

<sup>d</sup> *Con. Trident.*

*sess. 22. can. 1. 2.*

*3. & 6.*

The Church of England calls a preacher of the Gospel a Priest, of the word *presbyter*, not *sacerificulus*; or if a Minister may be called a sacrificer, it is in respect of his *Eucharisticall sacrifice*, prayer and thanksgiuing to God,

not

not *hilasticall*. Now the Lords supper is not a new propitiatorie sacrifice for the sinnes of the quick and the dead, but a thankfull commemoration and representation of the old, and that in words and action: *In Words*; because celebrating this holy Sacrament, wee report and repeat how Christ died for our sinnes, and shed his blood once for our eternall redemption. *In action*, breaking the bread and powring out the wine, taking, eating, drinking, all which are dumbe sermons, and lively representations of Christs oblation for vs on the crosse, <sup>c</sup> for as often as yee shal eat this bread, and drink this cup, ye shew the Lords death vntill he come. As Christ died, and after a sort was <sup>f</sup> offered in all the sacrifices of the Law, to wit, in figure, not in fact; so Christ is offered in the Sacrament daily, not in fact, but in faith, as <sup>g</sup> Ambrose notably, *sacrificed in the minds of beleeuers as vpon an altar.*

In administering this Sacrament, we must doe as Christ the truth and the way, who did not offer vp his bodie, for that was crucified the day following, but hee tooke the bread & brake it, and gaue it not to God, but to the Disciples; and said not to them, take and sacrifice, but *take and eat*; and so <sup>h</sup> Lombard, <sup>i</sup> Aquine, <sup>k</sup> Gropperus and other Papists acknowledge that the Lords Supper is not a reall offering vp of Christ, but a memoriall of his passion, according to their *antiphona*, *o sacrum conuiuiū, in quo Christus sumitur, recolitur memoria passionis eius, mens impletur gratia, & futurae gloriae nobis pignus datur, Alleluia.*

The popish Masse then is an iniurious sacriledge, detracting from the power and merit of Christs passion. An effectuall medicine, that at once cureth a disease, need not to be applied againe: But Christ offering himselfe for vs once, was <sup>l</sup> sufficient for all, efficient for such as applic it, as Gorran doth glosse the text briefly, *sufficiens quod semel*; and therefore the Masse being either a continuance or repetition of Christs oblatiō is a blasphemous act; for if the Priest finish that on the altar, which the worlds Saviour began on the crosse, then truth it selfe told an vntruth

<sup>c</sup> 1. Cor. 11. 26.

<sup>f</sup> Apocal. 13. 8.  
*agnus occisus ab origine mundi.*  
<sup>g</sup> Lib. 2. de Virginit.

<sup>h</sup> Lib. 4. sent. dist. 12.  
<sup>i</sup> Part. 3. quest. 83 art. 1.  
<sup>k</sup> Apud Zanchi-um in Ephes. 5. loc. 1.

<sup>l</sup> Emmanuel Sa. notat. in Hebr. 9. 28.  
<sup>m</sup> Perkins reform. med. Cath. 111. Mass.



<sup>n</sup> *John 19.30.*

• **Hebr.сав.7.**

P 1. Epist. 2. I.

9 1. *Tim.* 2.5.

\* *Caietan, in loc.*

[Leuit. 16. 14.]

*\* Numb. 19.4.*

u Aquin. &  
Gerran. in loc.  
x Maylorat.

truth in saying, *consummatum est, it is finished.* If the Masse be a repetition of Christs offering, then his sacrifice was not sufficient, and our Apostles argument insufficient, who proues all the legall sacrifices vnperfect, because they were repeated. It is a good obseruation, that in a sacrifice wee giue something to God, but in a Sacrament we receiue something from God; if the Lords Supper then be a Sacrament of the new Testament, wee must not in it offer vp Christ to God, but expect Christ and the benefits of his sacrifice from God.

6 The Leuiticall high Priest entred into the holy places that are made with hands, which are similitudes of the true Sanctuary; but our high Priest is entred into very heauen, to appeare now in the sight of God for vs. If any now sin, we haue an agent in the court of heauen, as S. P Iohn, an aduocate with the Father Iesus Christ the righteous, and he is the reconciliation for our sinnes, and not for our sinnes only, but for the sinnes of the whole world, *he Mediator of the new Testament*, & interceding daily betwene God and man, obtaining for vs not only temporall gifts, as the Legall high Priest, *which could not make holy concerning the conscience*, but as it followeth in the next word to be considered, *eternall redemption*: he recovered our estate in Gods kingdom which *Adam* lost, and hath so firmly purchased it againe for the Church, as that it is a perpetuities, now for euer,

*eternal redemption,* & in { Effect, for he that beleeueth hath  
                                        { euertlasting life, Ioh. 3. 16.  
                                        { Efficacie, for his blood is not yet  
drie, but the power and vertue is alway the same, yester-  
day, and to day, and for euer, Hebr. 13. 8.

For if the blood of oxen and of goates, and the ashes of a yong cow when it is sprinkled, purifieth the unclean, as touching the purifying the flesh, how much more shall the blood of Christ? ] An argument to proue that Christ hath obtained eternall redemption for vs, and it is from the <sup>u</sup> lesser to the greater, or frō the \* signe to the thing signified, If the blood

blood of the beasts outwardly did purifie the flesh, how much more shall the blood of Christ inwardly *purge the conscience from dead workes, to serue the lining God*? First, because the blood of Christ, for <sup>7</sup> Iesus is a Sauour of his people. Secondly, for that he was *offered through the eternall Spirit*: <sup>2</sup> for although our enemy come like a flood, yet the Spirit of the Lord shall chase him away. Thirdly, for that *he was without spot*, an high Priest, which is <sup>a</sup> holy, harmelesse, vndefiled, he knew <sup>b</sup> no sinne, therefore most able to purge the conscience from all sinnes, here termed *deadly workes*, in that they procure to the sinner in this world death spirituall, in the world to come death eternall. See Epist. Dom. 7. post Trinit.

*To serue the lining God*] The Lord is <sup>c</sup> life, such then as will serue him, must offer themselues a <sup>d</sup> liuing sacrifice, for he redeemed vs for this end, that we should serue him in holinesse and righteounesse all the daies of our life. I haue put off my coat, saith the <sup>e</sup> Church, how shall I put it on? I haue washed my feet, how shall I defile them? A sinner irrepentant is like the sow wallowing in dirt and mire; but God (as <sup>f</sup> David speakes) hath brought me out of the horrible pit, out of the mire and clay, and set my feete vpon the rock, and ordered my goings: I haue put off the old Man, and am become a new creature in Christ. Why then should I, that am washed in the sacred font, and bathed in my sweet Sauours owne blood, defile my selfe againe by standing in the waies of sinners, and sitting in the seate of the icornefull? <sup>g</sup> *Hoc magis culpabiles sumus, si legem bonam colimus, & mali cultores sumus; imo potius nec cultores, si mali, quia cultor dici non potest malus cultor; neq; enim colit, qui rem sanctam non sancte colit.*

<sup>7</sup> Matth. 1. 21.

<sup>2</sup> Esay 59. 19.

<sup>a</sup> Heb. 7. 26.

<sup>b</sup> 2. Cor. 5. 21.

<sup>c</sup> Iobn 14. 6.

<sup>d</sup> Rom. 12. 1.

<sup>e</sup> Cant. 5. 3.

<sup>f</sup> Psalm. 40. 2.

<sup>g</sup> Saluianus de gubernat. Dei. lib. 4.

The

## The Gospell. Iohn 8.46.

*Which of you can rebuke me of sinne? &c.*<sup>h</sup> Heming, postil.  
in loc.<sup>i</sup> Psal. 89.15.

**T**His Gospell containeth a liuely<sup>h</sup> description of two contrarie kingdoms, one of light, another of darknesse; as Christ is zealous in vpholding Gods glorie, so the champions of Satan earnest in maintaining his quarrell. All Christs kingdome consists in righteousness and truth, as the <sup>i</sup> Psalmographer expressly, *righteousnesse and equitie is the habitation of thy seat, mercie and truth shall go before thy face.* Concerning righteousness, our Saviour saith here, *Which of you can rebuke me of sinne? concerning truth; If I say the truth, why doe ye not beleene me?*

Railing, vers. 48. *Say we not well, that thou art a Samaritan, and hast a diuell?*

Satans kingdom  
stands vpon foure  
props especially:

Hypocrisie, vers. 53. *Our father Abraham.*

Sophistrie, vers. 52. *Construing that of death natural, which Christ vttered of eternall.*

Tyrannie, vers. 59. *When reason and railing faile, then they come to Carters logicke, gunpowder arguments, open violence, they tooke vp stones to cast at him.*

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for orders sake two lessons are more principally regardable.

1. As Christ is the true Messias sent from God, so euerie one that heareth him not, is not of God.

2. That all obseruers of Christs saying are free from eternall death, and this he doth assure by a double bond,

his { Word, *I say.*

Oath, *Verely, verely, I say vnto you, if a man keepe my saying, he shall neuer taste of death.*

*Which*

*Which of you can rebuke me of sinne?* The Church saith of Christ, <sup>k</sup> *My beloued is white and ruddie, the chiefeſt of ten thousand.* <sup>l</sup> *Candidus ſanctitate, rubicundus paſſione;* white, for that he was without ſpot in his life, ruddie, for that he ſhed his owne blood for vs at his death. <sup>m</sup> A ruddie colour is not beautifull, except it be grounded vpon a faire white, ſo Chriſts paſſion had not been an offering of a ſweet ſauour to God, if his life firſt had not bin *candide* without ſinne, <sup>n</sup> holy, blameleſſe, vndefiled.

<sup>k</sup> Cant. 5. 10.  
<sup>l</sup> Rupert. lib. 6.  
com. in Cant.  
<sup>m</sup> Vega dom. in  
paſſion.

<sup>n</sup> Hebr. 7. 26.

Heere the Epiſtle and Goſpell accord, *our high Priest was without ſpot*, ſaith *Paul*; *who can rebuke me of ſinne?* ſaith Chriſt: and both are fit for *Paſſion Sunday*, for all the ſufferings of Chriſt on the croſſe, may be

ſaid in *words*, <sup>o</sup> *I am a worme and no man, a very ſcorne of men, and outcaſt of the people.*

<sup>o</sup> Pſal. 22. 6.

reduced vnto bitter-  
wounds, <sup>p</sup> *Behold and ſee, if there be any ſorrow like to my ſorrow.*

<sup>p</sup> Lament. 1. 12.

This Goſpell affords a taſte of <sup>q</sup> both, he did heare bitter words in the 48. verſe, *Say wee not well, that thou art a Samaritan, and haſt a diuell?* and he was like to ſuffer bitter wounds, in that they would haue ſtoned him, verſ. 59.

<sup>q</sup> Acoſta dom.  
de paſſion. con. 1

Chriſt proues himſelfe to be the Meſſias, and our high Priest of good things to come, by this inſallible demonstration; *which of you can rebuke me of ſinne?* peraduenture ſome will accuſe, but who can rebuke, which of you mine enemies, euen you that prie ſo much into my life? My conuerſation is without fault, my doctrine without error, and why then admit you me not for the Chriſt? ſeeing none is free from ſinne, ſaue the Meſſias only; flatter not your ſelues in your idle conceit, either proue me to bee a ſinner, or acknowledge mee for a Sauour, if no crime, then Chriſt. *If I ſay the truth, why doe ye not beleue me?* that man is worſe then mad, who perfecutes that as falſe, which he knowes to be true.

All men <sup>r</sup> hence may learne, preachers eſpecially, to frame themſelues according to Chriſts example, ioyning

<sup>r</sup> Luther. poſtil.  
maior. in loc.



<sup>c</sup> *Leuit. 8. 8.*  
<sup>e</sup> *Cyril. in Leuit.*

<sup>u</sup> *James 3. 2.*

<sup>x</sup> *Psal. 143. 2.*

<sup>y</sup> *Numb. 16. 15.*  
<sup>z</sup> *1. Sam. 12. 3.*

<sup>a</sup> *1. Cor. 4. 4.*

<sup>b</sup> *Hemingsius  
in loc.*

<sup>c</sup> *Cap. 4. vers. 6.*

<sup>d</sup> *Culman. con. 1.  
in loc.*

integritie of life to sinceritie of doctrine, that they may further the Gospell among enemies, who respect more good life then good learning; and among friends, who tolerate bad manners often for our doctrines puritie: the <sup>f</sup> Priest had Vrim and Thummim in his brest-plate, <sup>e</sup> so the preacher ought to haue science and conscience; for albeit Christ alone was free from all sinne, yet such as will teach his Gospell with fruit, must bee cleare from open crimes. Our Sauour saith not, (as *Erasmus* vpon the place) which of you can accuse? for they called him coniurer and Samaritan; but which of you can conuince? who can proue that he doth reprove? the most heauely doctor is an earthly man, flesh & blood, and in many things <sup>u</sup> all of vs offend; and so wee may bee conuicted of manifold weaknesse, but let vs take heed of manifest wickednesse. O Lord keepe thy seruant from presumptuous sins, from crying sin, which in any sort may scandalize his holy calling. Howsoeuer we crie to God with <sup>x</sup> *David*, Enter not into iudgement with thy seruants O Lord, for in thy sight shall no man liuing be iustified; yet let vs say with Christ vnto men: which of you can rebuke me of sinne? for any grosse fault in executing mine office. So <sup>y</sup> *Moses*, I haue not taken so much as an asse from them, neither haue I hurt any of their company. So <sup>z</sup> *Samuel*, Whose ox haue I taken? or to who haue I done wrong? &c. So <sup>a</sup> *Paul*, I know nothing by my selfe, to condemne my selfe in my Apostleship.

*He that is of God heareth Gods word*] Ergo, the cause why yee heare not, is because yee are not of God: as men, they were of God; as malicious, of the diuell. <sup>b</sup> Examine thy selfe by this one rule, whether thou be Gods child, or the diuels seruant. Hee that with a good will and honest heart heareth Gods word, hath Christs record that he is of God; he that heareth the word and persecuteth it, is of the diuell; and so *S. Iohn* in his <sup>c</sup> first epistle, We are of God, he that knoweth God, heareth vs, he that is not of God, beareth vs not, hereby know we the Spirit of truth and error. Say wee not well; that thou art a Samaritan, and hast the diuell?

*diuell?* <sup>d</sup> Albeit you say, who can rebuke me of sinne? yet we say, thou art a Samaritan, an <sup>e</sup> irreligious and vile person: howsoever you boast of the truth, we say, *thou hast the diuell*, who is the father of lies. It is certaine, the Iewes knew Christ to be no Samaritan, and that hee spake such words, and did such wonders, as none could doe by the power of the diuell; and so some confesse, Iohn 10.21. *These are not the words of one that hath a diuell; can the diuell open the eyes of the blind?*

Here then obserue the craft of Satan, when he cannot denie the truth, hee falleth to flat railing and lying; and such is the practise of his ministers and agents in all ages, as the Papiests in our time call the sincere profession of the Gospell, Heresie, <sup>f</sup> Reynold and <sup>g</sup> Gifford, Turcisme, <sup>h</sup> Possevinus Atheisme, Wright in his articles impudently, *Protestants haue no faith, no religion, no Christ, but are meere infidels*. As much is said, if not more by Sir <sup>i</sup> Tho. Moore long since; Tindal hath purposely mistranslated Christs Gospel to set forth heresies, *as euill as the Alcoran, and idolatrie far exceeding the setting vp of Bel, and Baal, & Beelzebub, & all the diuels in hell*: and yet the Rake-shame Parsons outstripeth al in this vncharitable course, sparing in his inuective libels (as a <sup>k</sup> right reuerend Father of our Church worthily) *neither scepter nor sepulchre; neither height of soueraintie, nor depth of the graue can be free from his enraged enuie*.

*I haue not the diuell*] It is well obserued by <sup>l</sup> diuers, that whereas the Iewes objected against him two crimes, one, that he was a Samaritan, another, that he had a diuell; he neglected the first concerning his person, and stands vpon that especially, which touched his doctrine, *I haue no diuell*, I neither speake nor worke by Beelzebub, but by the power of God. Hence we may learne to be zealous in the businesse of God, howsoever remisse in that which concerns our selues: a <sup>m</sup> Christian in his loue, may resemble the reed, but in his faith he must be like the adamant, inflexible, stout, immutable, willing rather to lose his life (saith <sup>n</sup> Basil) then to suffer any one syllable of Gods holy

<sup>e</sup> Iohn 4.9.

<sup>f</sup> In Caluino-Turcism. consule lib. 4. cap. ult. in fine.

<sup>g</sup> Prefat. in Caluino-Turcism.

<sup>h</sup> Lib. de Atheism. Protestant.

<sup>i</sup> Preface to the confutation of Tindals answer.

<sup>k</sup> L. B. of Lincolne epist. 30 the K. before the answer to a namelesse Cat.

<sup>l</sup> Chrysost. Theophylact. Luther. Melancthon. in loc.

<sup>m</sup> Luther. loc. com. tit. zelus.

<sup>n</sup> Theoderet. hist. lib. 4. cap. 17.

o 17b: *supra*.  
 Plidem in Galat.  
 2.6.

q Answer to  
 Hardings Pre-  
 face before the  
 defence of his  
 challenge.  
 r Prefat. com. in  
 epist. ad Roma-  
 nos.

c *Contra lit. Pe-  
 tilian. l. b. 2. cap.*  
 92.  
 t *Ecclesiast. po-  
 lic. lib. 5. §. 30.*

u *Acts 26. 25.*

truth in the Scripture to bee betrayed, *unus apix doctrina plus valet quam cælum & terra*, saith o *Luther*: it is a Mathematical point, which cannot be diuided; & albeit charitie suffereth all things, beleeueth all things, hopeth all things, endureth all things, yet faith can suffer nothing. I deny my learning, said renowned q *B. Jewel*, I deny my Bishoprick, I deny mine estimation, I deny my name, I deny my selfe, only the faith of Christ, and truth of God, I cannot deny, with this faith, or for this faith, I trust I shal end.

In Athens, as *Melancthon* reports, euery citizen tooke a corporall oath to maintaine the professed religion after this sort, *pugnabo pro sacris & solus & simul cum alijs*; if they were so zealous in idolatrous religion, how carefull ought wee to be for the Gospell, which is the power of God vnto saluation?

An indignitie, which only toucheth our priuat person may be dissembled, as *Augustine* replied to *Petilian*, *possumus esse in his pariter copiosi, sed nolumus esse pariter vani*; so learned t *Hooker*, the best answer to words of scorne and petulancie, is *Isaaks* apologie to his brother *Ismael*, the apologie which patience and silence make; our answer then vnto their reasons is, no, to their scoffes nothing; and yet when the slanders which light on our persons, rebound to the discredit of our profession, it beho- ueth vs not to bee silent in answering trulie, when as our aduersaries are eloquent in obiecting falsely; u *Paul* therefore when *Festus* scorned him as a mad man, answered, *I am not mad o noble Festus, but I speak the words of truth and sobernes*. And whē the Primitiue Christians had bin slandered vnto the people for disturbing the State, for adultery, murder, and other insufferable crimes, it was their vsuall custome to write apologies, & to put vp supplications vnto Princes, that they might defend themselues in open audience; so Christ here doth answer the Iewes cauill in a word, *I honor my father*, &c. as if he should argue thus; he that is a Samaritan, and worketh by the diuel, seekes his owne praise, not Gods glorie: but *I honor my father, and seeke*

*seeke not mine own praise: Ergo, I am no Samaritan or con-  
iurer, but ye rather are of the diuell, in that yee dishonor  
me, who honor God; and this is tortura Torti, the retor-  
ting of a poisoned weapō into the aduersaries own brest.*

*Now we know that thou hast the diuell]* \* We said so be-  
fore, but now we can easily proue it so; before we did on-  
ly coniecture, but now we certainly know, that thou hast  
the diuell. y Here note the desperat incorrigibilitie of such  
as are in a reprobate sense; as euery word of Christ is the  
z saueur of life vnto life to the godly; so the saueur of death  
vnto death to the wicked, the more they heare, the worse  
they are: first they thought Christ had a diuell, then they  
said it; last of all, which is worst of all, they *knew it*.

*Your father Abraham was glad to see my day]* The Iewes  
exceedingly boasted of the temple, saying, *z the temple of  
the Lord, the temple of the Lord, this is the temple of the  
Lord*; they did seeme to reuerence the Prophets and Pa-  
triarkes, *Abraham* especially; so the Papists in our time  
crie, *b the Church, the Church*, all for the mother Church,  
all for the Fathers, all for antiquitie; but when we say to  
the Romanists as Christ here to the Iewes, *Abraham was  
glad to see my day*, the mother Church reioyced in old  
time to confesse the Gospell now preached in England,  
for we do not in any point of doctrine depart further frō  
Rome, then she hath departed from her selfe in her flou-  
rishing estate; then instantly they come to the third wea-  
pon, idle distinctions and cauils, *Abraham is dead*, and *A-  
braham* is not dead, c there is an idolatrie which is good,  
and an idolatrie which is bad; *hoc* in Grammar and Lo-  
gick demonstrates *this thing*, yet in the words of Christ,  
*hoc est corpus meum*, it doth signifie d nothing.

e The soueraigne supremacie of the Roman Bishop is  
the supream difference, to which al other Popish points  
are subordinate; f for the truest formalitie of a Papist is  
his vnion with the Pope; now g Romes champion is vn-  
certaine, whether the Pope as Pope, hath power ordina-  
rie or extraordinarie, to depose Princes after a direct or

\* Maldonat in  
loc.

y Culman in loc.

z 2. Cor. 2. 16.

a Jerem. 7. 4.

b Campian.  
rat. 3.

c Gregorius de  
Valent. lib. 2. de  
idolat. cap. 7. vt  
D. Reynold. de  
Idolat. lib. 1.  
cap. 1. §. 13.  
d De consecrat.  
distincti. 2. §.  
Timorem. glossa  
ibidem.

e T. H. Appen-  
dix. part. 1. pa. 2.  
f Ibidem pag. 8.  
g Bellarm. de  
Rom. pont. lib. 5.  
cap. 6.



<sup>h</sup> Tortura Torti.  
pag. 27.

<sup>i</sup> Advancement  
of learning, lib.  
1. pag. 20.

\* Comes North-  
hampton, ad  
Garret.

<sup>i</sup> Apocal. 17. 4. 6

<sup>m</sup> Magdeburg.  
cent. 7. col. 21.

\* Chron. fol. 35.

indirect manner, alwaies, or vpon some speciall occasion accidentally, so that the Catholike faith, (as a learned Father of our Church hath wittily noted) is, <sup>h</sup> *credo quod Papa non ut Papa, habet aliquo quidem modo, sed modo tamen indirecto, potestatem saltem quandam temporalem, sed non merè, nec absolutam, sed ad aliquid relatum, nec perpetuam, sed casualem.*

I wil not meddle with the <sup>i</sup> cobwebs of learning in the schoole, which haue more wit then art, yet more art then vse; nor with the distorted and idle glosses of the Canonists; he that list may burthen his memorie with a shipfull of their fooleries, accuratly collected by the penner of Pseudomaty, cap. 10.

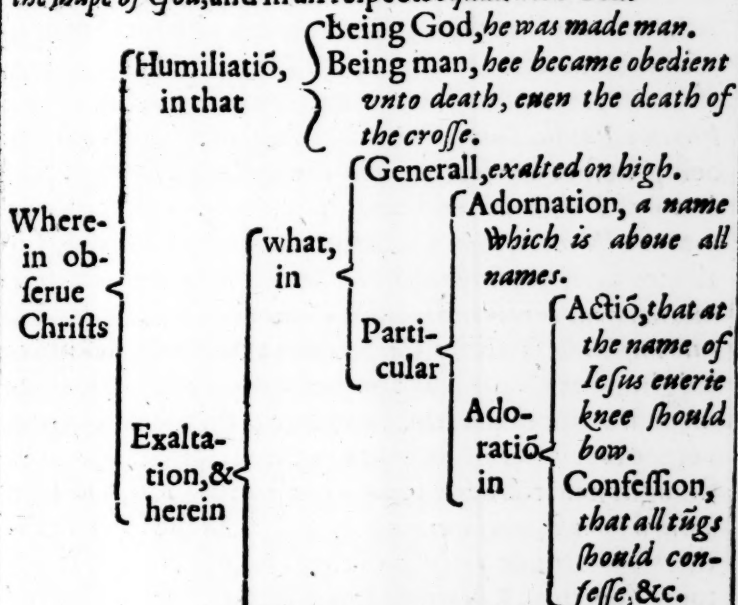
Lastly, when all other helps and hopes faile, *they cast stones at Christ, fetching arguments from the shambles, and cōcluding in serio, destructive doctors, who to build the Church, blow vp Common-wealthes, euen like rash empiricks, they can cure no way but by letting of blood; the Spanish Inquisition is their Grammar, fire and fagot their Rhetoricke, fleet and setters their Logicke, the canons rore their Musicke, poysoning their Physicke. Rome was first built in blood, & now she sits in <sup>1</sup> skarlet drunken with the blood of Saints, and with the blood of the martyrs of Iesus Christ. Mahomet, Phocas, and Boniface the third, who first had the stile of vniuersall Bishop, liued all <sup>m</sup> about y same time, so that Mahumetisme & Poperie, & the murthering of Christian Emperours began al at once, & now conioined in one, the Pope being a baptised Mahumetan, and a holic father of parricides. I conclude in the words of*  
\* *Laquet, The Roman citie first taking her originall from a traitour to his countrie, afterward founded with murder, mischiefe and violence, hath in the maintenance thereof, spilt much more blood, the it hath spent mortar in the building, and more men hath it destroyed, then there be stones in the walles, and hath been to the whole world a continuall vexation untill this time, wherein her power is wel abated, & is now of al people for her abomination & wickednesses hated & abhorred.*

The

The Epistle. PHILIP. 2.5.

Let the same minde be in you that was also in Christ Iesu, &c.

THIS Epistle containes an exhortation to lowlinesse and loue, grounded vpon Christs example, who when he was Lord of all, humbled himselfe to be seruant vnto all, taking on him the shape of a seruant, when he was in the shape of God, and in all respects equall with God.



Wherefore, because so good to man, & obedient to God; for whosoever humbleth himself shall be exalted.

Who when he was in the shape of God] Christ had a being before the world, though as man a beginning in the world; so Saint <sup>n</sup> Iohn, In the beginning was the word, and himselfe of himselfe, ere Abraham was, I am, eternallie begotten of his father as God; howsoeuer in fulnes of

<sup>n</sup> Iohn 1.1.  
o Iohn 8.58.  
p Galat. 4.4.

¶ Zanchius in  
loc.

¶ Sarcerius in  
loc.

¶ 1. Cor. 8. 5.

¶ Theophylact.  
in loc.

¶ Zanchius in  
loc.

¶ August. ep. 66.

¶ Idem heres. 36  
& 41. Thomas  
1. part. quest. 31  
art. 1.

¶ Bellarm. pre-  
fat. lib. 1. de  
Christo.

time borne of his mother as man; and to distinguish him here from Angels essentiallie subsisting, our Apostle further addeth, *he was in the shape of God*; that is (as ¶ all the Doctors expound it) God; for the word *shape* cannot be taken in this place ¶ *similitudinariè*, but *essentialitèr*, as Heb. 1. 3. the *verie image of his substance*, *καὶ εἰκὼν τῆς ὑποστάσεως*.

There be ¶ many Gods in name, but Christ is God in nature; *Lucifer* and the Pope are gods by robberie, but Christ is God by right, holding it *no robberie to be equall with God*; if equall, then not lesse; if *with God*, and *in the shape of God*, a distinct person from the Father.

In this one line then (as Interpreters obserue) ¶ many, yea ¶ most heretikes erring about the natures and person of Christ are confuted abundantly. First, *Ebion*, *Cerintus*, *Photine*, *Paulus Samosatenus*, holding that Christ had no being before *hee tooke on him the shape of a servant*. Secondly, *Sophronius*, and after him *Seruetus*, imagining that the Word was not actually and really subsisting frō all eternitie, *non fuisse rem vere subsistentem, sed decretum tantummodo in mente dei de hoc homine creando, & sua deitate implendo*. Thirdly, *Carpocrates* and *Arrius* acknowledging that Christ had another nature besides his humane, but not of the same substance with the Father; and yet the text is plaine, *hee was in the shape of God*, and thought it no robberie to be equall with God, ¶ *id enim naturā sumpsit, non superbiā presumpsit*. As the Greeke Fathers, *ὁμοῦς*, not *ὁμοῖος*, of the same, not of the like nature. Fourthly, ¶ *Noetus*, *Praxeas*, *Sabellius*, affirming that there is no distinction of persons in the Trinitie. God the Sonne is equall with God the Father: *ergo*, God the Sonne is another person, albeit not another power, *alius etsi non aliud*; equalitie (saith *Theophylact*) is in respect of another. Fifthly, ¶ *Philoponus*, *Valentin*, *Gentilis*, and other Tritheists impiousslie maintaining that the three persons are three Gods essentially differing in number and nature; whereas the Catholike faith is according

ding to this scripture, that <sup>a</sup> the Godhead of the Father, of the Sonne, and of the holy Ghost is all one, the glorie equall, the maiestie coeternall.

*Nenerthelesse he made himselfe of no reputation*] Christ humbled himselfe, and made himselfe a seruant: ergo, whatsoeuer he did or suffered for the redemption of the world, was voluntarie, not forced. He, that is, onely the Sonne, not the Father, against <sup>b</sup> Patripassians; himselfe, against <sup>c</sup> Nestorius, absurdly conceiting that Christ was two persons in his two natures, one person as the Sonne of God in the shape of God, another as the Son of man in the shape of a seruant; and against <sup>d</sup> Eutyches holding quite contrarie, that Christ after his incarnation had but one nature, because but one person; *he being in the shape of God tooke on him the shape of a seruant*, not by confusion of substance, but by personall vnion.

Againe, this ouerthroweth <sup>e</sup> Apollinaris, who taught that Christ was incarnate by turning some part of the Godhead into manhood, whereas <sup>f</sup> his diuine nature was not consumed, when his humane was assumed; <sup>g</sup> *Homo quippe Deo accessit, non Deus à se recessit*, <sup>h</sup> *homo factus naturam suscipiendo nostram, non amittendo suam*; as the diuine <sup>i</sup> Poet,

*Ille manet quod semper erat, quod non erat, esse incipiens.*

Or as Eusebius <sup>k</sup> Emisenus in one word, *verbum caro factum est, non depositum à sed sepositum à maiestate*: Christ then at the same time was both a seruant and a Lord; yea the Lord. It is not said here, Christ tooke on him the person of a seruant, or the place, <sup>l</sup> but the shape, that is, his whole nature, bodie and soule, being like vs in <sup>m</sup> all things <sup>n</sup> excepting sinne, *formed as a man* in the frame of his bodie, forme of his minde, habit, gesture, speech and other carriage like vnto men.

*Became obedient*] To his <sup>o</sup> earthly parents, and his father in heauen; <sup>p</sup> *Loe I come to doe thy will*, <sup>q</sup> I haue glorified thee on earth; I haue finished the worke, which thou gauest

<sup>a</sup> Athanasius in Symbolo.

<sup>b</sup> Augustin. haeres. 41.

<sup>c</sup> Bellarm. de Christo, lib. 3. cap. 5. & 6.

<sup>d</sup> Idem de Christo, lib. 3. cap. 2. & 3. & Aquin. in loc.

<sup>e</sup> Augustin. haeres. 55.

<sup>f</sup> Idem epist. 66.

<sup>g</sup> Idem epist. 3.

<sup>h</sup> Idem epist. 120 cap. 36.

<sup>i</sup> Prudentius in Psychomachia.

<sup>k</sup> Hom. 2. de nominis Christi.

<sup>l</sup> Zanch. in loc.

<sup>m</sup> Heb. 2. 17.

<sup>n</sup> Heb. 4. 15.

<sup>o</sup> Luke 2. 51.

<sup>p</sup> Heb. 10. 9.

<sup>q</sup> Ioh. 17. 4.



gaueſt me to doe, to the death obedient, euen the death of the croſſe. Heere the Goſpell and Epiſtle meete, both are narrations of our Sauours paſſion and patience, the Col-lect is a brieſe of the Epiſtle, and the Epiſtle an abridge-ment of the Goſpell.

<sup>r</sup> Heb. 8.1.

<sup>r</sup> Pſal. 110.1.

<sup>r</sup> 1. Sam. 17.45.

<sup>u</sup> Calvin. Gene-  
brard. Turre-  
cremat. in loc.  
Pſalme.

<sup>x</sup> Matth. 18.18

*Wherefore God hath exalted him on high*] In his reſurre-ction, aſcenſion, ſeſſion <sup>r</sup> at the right hand of the throne of maieltie, making heauen of heauens his ſeate, and all his enemies his <sup>r</sup> footſtoole.

*And giuen him a name*] Sometime name ſignifieth in ſcripture power, as <sup>r</sup> David to Goliath; *I come to thee in the name of the Lord of hoſts*: and Pſal. 118. *In the name of the Lord will I deſtroy them*. In the name, <sup>u</sup> that is, through his power and helpe. So Chriſt had power giuen him a-boue all powers in heauen, earth, hell, a power vnſpeak-able, which cannot be named, as himſelfe of himſelfe, <sup>x</sup> *all power is giuen vnto me*.

<sup>y</sup> Pſal. 24.7.

<sup>z</sup> 1. Cor. 2.8.

<sup>a</sup> In loc.

<sup>b</sup> In loc.

<sup>c</sup> Calvin. &  
Zanchius.

<sup>d</sup> Tertullian ad-  
uerſus Praxeas.

Sometime name is vſed for honor and fame: Gen. 11.4. *that we may get vs a name*: Prou. 22.1. *A good name is to be choſen aboue great riches*: and ſo Chriſt had a name, which is aboue all names, in being the <sup>y</sup> King and <sup>z</sup> Lord of glorie. S. <sup>a</sup> Ambroſe thinks, that the Father gaue this name to Chriſt as God. <sup>b</sup> Hierome, the Greeke Scholia, Theophylaet and many moe, that hee gaue this name to Chriſt as man: <sup>c</sup> other, and that moſt fitlie, conioyne both opinions, affirming that the Father gaue this name to the perſon of Chriſt God and man, according to that of Peter, Acts 2.36. *Let all the houſe of Iſrael know for a ſuretie, that God hath made him both Lord and Chriſt*. And ſo much is implied in the claufe following, *that at the name of Ieſus euery knee ſhould bow*] <sup>d</sup> Chriſt is an appella-tiue, Ieſus is his proper name; now Ieſus is Emmanuel, God with vs, as S. Matthew doth expound it in his Goſpel; as God, then his glorie was from all eternitie; but as with vs, it was in time maniſteſt vnto vs.

*Euery knee ſhould bow*] For that contemptible name Ieſus, as Pilat ſcoffingly, *Ieſus Nazarennus rex Iudaorum*,  
is

is now so preached and praised, as that it is a name farre about all names : hence capping and kneeling in the Church at the name *Iesus*, <sup>e</sup> an harmelesse, yet not fruitlesse ceremonie, which may be <sup>f</sup> well vsed, and not to be <sup>g</sup> misliked, as being a reuerend regard to the Sonne of God, about other messengers, although speaking as frō God; and against Infidels, Iewes, Arrians, who derogate from the honour of Iesus, a respect most profitable.

Whereas it is <sup>h</sup> objected that this bowing at the name of Iesus more then at other names of God, may breed an erroneous estimation, *advancing the Sonne above the Father and the holy Ghost*; answer is made, that the truth of the Sonnes equalitie with the Father and holy Ghost is a mysterie so hard for the wits of mortall men to rise vnto, that of al heresies in the world, that which may giue him superioritie is least to be feared: for it is well <sup>i</sup> obserued that most heretikes haue denied the Sonne, but none the Father to be God. And therefore the condemning of this honor done to Iesus in the Church, is an argument of spite rather then an euidence of the spirit.

*Both of things in heauen, and things in earth, and things under the earth*] In <sup>k</sup> heauen, Angels; in earth, liuing men; under the earth, dead bodies; for Iesus is <sup>l</sup> Lord both of the dead, and of the quick, and all in the last day must appeare before his seate of iudgement with bowed knees, Or as <sup>m</sup> other, Angels and Saints in heauen, men in earth. diuels in hell under earth. For there is a <sup>n</sup> twofold geniculation or adoring, one voluntarie, another extorted. All glorious Angels, all blessed Spirits, all good men of their owne accord yeeld obedience to Christ, fully, cheerfully. But the wicked man on earth, & damned fiend in hell is forced against his will to do this dutie. So <sup>o</sup> *Indas, I haue sinned in betraying the innocent blood*: so <sup>p</sup> *Tulian apostata; Vicisti Galilae*: so the diuels, as S. Matthew reports in his 8. chapter, vers. 29. *Iesus the sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs before the time?* Thus as euery knee should bow, so euery knee shall

<sup>e</sup> Hooker ecclesiast. polit. lib. 5. §. 30.

<sup>f</sup> D. Fulk in loc. who was in his age Papiſtarum malleus, one that blew up the whole Rhenish Seminary.

<sup>g</sup> Zanchius in loc.

<sup>h</sup> T. C. lib. 3. pag. 215.

<sup>i</sup> Bellarm. lib. 1. de Christo, cap. 4 in initio.

<sup>k</sup> Theodoret a- apud Zanchium in loc.

<sup>l</sup> Rom. 14. 9. 10. m. Chrysost. Theophylact. Gorran. in loc.

<sup>n</sup> Aquin. in loc.

<sup>o</sup> Matth. 27. 4. P. Consule Magdeburg. cent. 4. col. 157. & Baron. annal. tom. 4. fol. 119. ex Theodoret. Sozomen. & alijs.

q Cap. 45. 23.

shall bow, saith q *Esay*, that knee that wil not out of faith, shall out of feare.

r Rom. 10. 10.

In this sense, the tongues of all things in heauen, in earth, & vnder earth shall confesse, that Iesus Christ is the Lord; good men say this on earth, and see this in heauen; in this life, *r with their heart they beleue to righteousness, and with their mouth confesse to saluation*; in the next life,

c Apocal. 7. 9.

they shall be *c clothed in long white garments, and palmes in their hands, and they shall crie, Saluation be ascribed to him that sitteth vpon the seate of our God*. The *c diuels* also

c James 2. 19.

confesse, but tremble; reprobate men also confesse at the last day, but with horror, as wee reade in the fifth chapter of Wisedome. Such as now *u crucifie Christ againe, making a mocke of Iesus, x despising the spirit of grace, treading vnder foote the Son of God, and accounting his pretious blood an unholy thing*, shall then in all submissiue manner acknowledge that Iesus Christ is the Lord, saying, *y Lord when saw we thee an hungred, or a thirst, &c.* But alas, this extorted confession is to their confusion: for Christ will then say, Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels.

u Heb. 6. 6.

x Heb. 10. 29.

y Matth. 25. 44.

& Matth. 7. 22.

Lord, Lord.

z Eras. Bexa.

Zanch. in loc.

*Vnto the praise of God the Father*] I finde *z* two constructions of these words, in the glorie, to the glorie; the vulgar Latine and S. *Ambrose* reade, *in gloria Dei patris*, all tongues shall confesse that Iesus Christ is the Lord; and in the glorie of God the Father, as *Paul* *a* elsewhere, *receiued vp in glorie*. Christ as man had created and visible glorie, but as God, infinit, vncreated, and inuisible glorie; *b* the iust shall shine as the starres for euer and euer; in what glorie then is the Sunne of righteousness, euen light it selfe? Apocal. 21. 23.

a 1. Tim. 3. 16.

b Dan. 12. 3.

c Psal. 12. 6.

Now this twofold glorie doth answer to Christs twofold humiliation; in his birth *he made himselfe of no reputation*, as God he put off (as it were) his vncreated glorie, and *tooke vpon him the shape of a seruant*; in his death as man, he did humble himselfe so farre, that hee was rather *a worme then a man, a very scorne of men, and outcast of the*

the people; but when hee was exalted on high, his created glorie due to him as a man was assumed; 1. Tim. 3. 16. and his vncreated glorie proper to him as God, was againe resumed: Ioh. 17. 5. Glorifie me O Father, with thine owne selfe, with the glorie which I had with thee before the world was; ascribe then all glorie to the king of glorie, for his is kingdome, power and glorie.

But our Church interprets it *e* better, *unto the praise of God the Father*. For the Father is glorified in his Sonnes glorie, to whom hee committed all *f* power and praise, they both *are one*; *thou O Father art in me, and I in thee*, Ioh. 17. 21. He that doth despise the Sonne, despiseth also the Father; he that doth confesse that Iesus Christ is the Lord, honoureth the Father, and if he do this out of faith and loue, God will *g* honour him; if against his will out of feare, God will be *h* honoured in him. Here for application let vs pray with the Church.

*Almightie and euerlasting God, Which of thy tender lone towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should follow the example of his great humilitie; mercifully grant, that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord, Amen.*

*d* Hilarius apud Zanchium in loc. consule Cyril. lib. 4. The-  
sauri. cap. 2. &  
Bellarm. de Christo, lib. 1.  
cap. 4.

*e* Calvin. &  
Marlor. in loc.  
*f* Iohn 5. 22. &  
27.

*g* Iohn 12. 26.  
*h* Exod. 14. 18.  
Proverbs 16. 4.

The



## The Gospell. MATTH. 26.1.

*And it came to passe, when Iesus had finished all these sayings; and so forth unto the 57. verse of the next Chapter.*

I Haue chosen out of this long Scripture (which is indeed the Gospell of the Gospels) only two short texts, as best fitting the time; the first preached in English at Pauls Crosse, March 11. ann. 1598. the second in Latine at the Bachelars Commencement in Cambridge, anno 1599. both exercises of a yong student, and then no practitioner.

The first text is written, Matth. 26.14. *Then one of the twelue (which was called Iudas Iscariot) went unto the chief Priests, and said unto them, What will yee giue me, and I will deliuer him vnto you?*

*i Anton. 1. part.  
sum. tit. 3. cap. 3  
& Cassaneus  
catalog. glorie  
mundi, part. 3.  
considerat. 35.*

The foure Euangelists are compared by the Schoolemen to the foure elements; *Iohn* to fire, *Luke* to aire, *Marke* to water, *Matthew* to the earth, and that in two respects especially: first, because this Euangelist before his conuersion, was an earthly minded man, altogether occupied in worldly businesse, *telonarius*, sitting at the receipt of custome, Mark. 2.14. Secondly, because *Matthew* doth most exactly deliuer in his Gospel how Christ took flesh on earth, and for this *Ezech. 1.* and *Apoc. 4.* figured by the beast, which had the face of a man, beginning his historie, *The booke of the generation of Iesus Christ.* &c. accurately setting downe all circumstances concerning Christs birth, as also the whole manner of his death.

He was borne at Bethlem a little village, not in Hierusalem a great citie; in an Inne, not in his fathers house; in a stinking stable, not in a stately chamber; laid in a cratch, not in a cradle, that wee might learne of him to be humble and meeke: *Omnis enim huius natiuitatis scho-*

*la*

*k Matth. 11. 29*

*la humilitatis est officina*, saith *Augustine*, *serm. 22. de tempore*.

Our Euangelist also doth note the time when Christ was borne, to wit, in the daies of *Herod* in the<sup>l</sup> 42. yeere of *Augustus Caesar* his empire: for as man was made the<sup>m</sup> sixt day of the weeke, so redeemed in the sixt age of the world; borne when the daies are shortest,<sup>n</sup> *ut diminuto noctis curriculo defectionem sentiant opera tenebrarum*; he must encrease (quoth the Baptist) I must decrease. *Iohn* therefore was borne at midsummer when the daies grow shorter and shorter, but Christ about the Calends of Ianuary when the daies wax longer and longer, giuing at once both life to man, and length to daies, as<sup>o</sup> *Augustine* and *P Ambrose* note: borne in the night also, saith *Ter-tullian*, to signifie that he should be a light to lighten the Gentiles, and all such as sit in darknes, and in the shadow of death.

Touching Christs passion, our Euangelist tels vs he suffered in Golgotha, the place where *Adam* was buried, as<sup>r</sup> *Ambrose* thinks, vpon that very day of the weeke that *Adam* was created, and as it is probably coniectured vpon the selfesame day of the moneth, and the same time of the day: <sup>s</sup> for as in *Adam* all die, euen so in Christ shall all be made aliue.

I need not here relate how the King of glorie was enuied by the Pharisies, accused by the Priests, accursed of the people, condemned by *Pilar*, buffeted by the souldiers, mocked of the Captains, last of all, which was worst of all, (an action which the Sunne did blush to see) crucified among theeues as a malefactor, euen by his owne countrie-men, and all this said, and more then can be said, through a treacherous act of a miscreant Apostle, who plaied the merchant with his master, as you heare in the text, *What will you giue me, and I will deliuer him on to you?* In which bargaine and sale foure points are to be considered especially:

<sup>l</sup> *Platina in vita Christi*, & *Baronius annal. Tom. 1. anno 1. m Augustin. lib. de quest. 83. quest. 38. & Flores histor. pag. 75.*  
<sup>n</sup> *Augustin. 22. serm. de temp. o Vbi supra.*  
<sup>p</sup> *Serm. 12.*  
<sup>q</sup> *Contra Marcion. lib. 5.*

<sup>r</sup> *Epist. lib. 9. epist. 19.*

<sup>s</sup> *1. Cor. 15. 22.*

The

Merchant descri- } Name, *Judas Iscariot.*  
 bed by his } Companie, *one of the twelve.*  
 } Office among  $\frac{7}{12}$  twelve, *mar-*  
*supium habebat, Ioh. 12.6.*

The Chapmen, } Ecclesiasticall, *chiefe Priests.*  
 } Ciuill, *Captaines, Luke 22 4.*

Ware, Christ, *I will deliuer him,* selling his master,  
 as if he had been his slaue.

Manner of bargaining, in which Interpreters  
 obserue three grosse faults:

First, as a pedler hauing no certaine standing, he ranne  
 vp and downe the citie, seeking chapmen, not chapmen  
 seeking him, as if his ware had been so bad, that none  
 would buy it, except he did expose it basely; for it is said,  
*he went vnto the chiefe Priests.*

Secondly, whereas he should haue said, Yee shall giue  
 me this much, or else yee shall goe without him, he saith  
 only *quantum dabitur*, what will yee giue? leaving it to  
 the discretion of the buyers.

Thirdly, he did not take readie coyne for his ware, for  
 it appeares in the text, and *Theophylact* obserues it, that  
 the chiefe Priests at this time did onely promise him mo-  
 ney, not pay; yet *Judas* an unhappie merchant, after hee  
 wrought Iourney worke with the diuell, sold his most lo-  
 uing master to strangers his most hatefull enemies; euen  
 Iesus the worlds Sauour, in whom is all treasure, for a  
 little siluer, and that without any good assurance, for hee  
 saith only, *What will ye giue &c.*

*Judas* (as *Origen* and *Augustine* note) signifieth a con-  
 fessor; of which name there was another Apostle surna-  
 med \* *Thaddæus*, or *Judas Iacobi*, Luk. 6. 16. that therefore  
 this treacherous merchant might be distinguished from  
 that other faithfull Apostle, hee is termed *Iscariot*, either  
 of the village, wherein he was borne, as *Caietan*; or of the  
 tribe of *Isachar*, as *Erasmus* thinkes, *Iscariot quasi Isa-*  
*chriot*; or of both, as *Hieron* and *Isidore*; for *Isachar*,

as

\* *Beda,*u *Hieron. &*  
*Rupert. in loc.*u *Matth. 10.3.*y *Annot. in*  
*Matth. 10.*z *Origen. lib. 7.*  
*cap. 9.*

as these doctors observe, doth signifie wages or hire, noting vnto vs *Iudas* nature by *Iudas* name, <sup>a</sup> called *Iscariot* of this *Iscarioticall* feate, *what will ye giue me?*

Heere note that some *Iudas*es are *Iscariots*, some confessors traytors, some Christians in shew, diuells in deed, like the dragons of Armenia, that haue cold bodies, and yet cast fire out of their mouthes, or like the <sup>b</sup> sea-fish which gape so wide as if they would deuoure the whole Ocean, but when they be ript vp, and their entrals searched, no water is found in their bellies; or like <sup>c</sup> *Diogenes Sinopenfis*, in opinion a Stoick, but in conuersation an epicure; like <sup>d</sup> *Iulian apostata*, who writes of himselfe, that he had a busie tongue, but a lasie hand. Endeauour thou to be like that other Apostle, not only *Iudas* a professor, but also *Lebbaeus*, a practiser, all heart, as *Isidore lib. 7. Origin. cap. 9.* For Christians are not Sophisters, only learning Logicke and Rhetoricke able to make them speake well, but also masters of that art, *quae non verba sed facta proficitur*, as <sup>e</sup> *Clemens Alexandrinus* excellently.

In these two *Iudas*es is shadowed vnto vs this mystery, that in the Church visible there will alwaie be some bad as well as good professors; *Iscariot* <sup>f</sup> figureth the one, & *Lebbaeus* the other; the which obseruation as it doth crosse the Donatists in old time, so the Brownists in our age, a fantastick kind of people that run first out of their wits, and then <sup>h</sup> out of our Church rather then they wil communicate with our not Puritan congregation. I say to them as *Augustine* to the <sup>i</sup> Donatists, *Non recedite sed accedite pacati ad plebes non nostras, sed illius cuius omnes sumus; aut si non vultis impacati, vos potius recedite à plebibus pro quibus Christus suum sanguinẽ fudit, quas ideo vultis vestras facere ne Christi sint:* and in another place, <sup>k</sup> *in qui vento tentationis foras euolasti, quides? triticum? non id tolleret ventus ex area? ex eo ergo, ubi es, agnosce quides.* If you be Christs, heare Christs word, he bids you <sup>l</sup> suffer the tares to grow among the wheat; he tels you that hee had chosen twelue, and one was a <sup>m</sup> diuell; as it follow-

K

eth

<sup>a</sup> *Mazdeburg. cen. 1. lib. 1. col. 376. & Iansen. con. cap. 128.*

<sup>b</sup> *Bonauent. diet. salut. cap. 20.*

<sup>c</sup> *Theodoret. lib. 12. de curat. Graec. off. Et. d Epist. Libanio.*

<sup>e</sup> *Strom. 1.*

<sup>f</sup> *Augustin. in. Psal. 108. g Origen. hom. 35. in. Matth.*

<sup>h</sup> *Art. 32. of their confess. printed anno 1597. i Epist. 166.*

<sup>k</sup> *In Psal. 36. circa finem.*

<sup>l</sup> *Mat. 13. 30.*

<sup>m</sup> *Iohn 6. 70.*



<sup>n</sup> Plato in politico, & Theodor. lib. 7. origin. cap. 12.  
<sup>o</sup> Lib. 2. cap. 8.

<sup>p</sup> Cassianus catalog. part. 4. considerat. 4.

<sup>q</sup> Loc. com. sit. de ministerio verbi.

eth in the text, *Iudas Iscariot* was one of the twelve, not a Disciple onely, but an Apostle.

The name of a Priest in former ages hath been so venerable, not among Christians onely, but among Heathens also, <sup>n</sup> that they were wont to chuse their Priests out of their Philosophers, and their Kings out of their Priests. Among the Romans (as <sup>o</sup> *Alexander ab Alexandro*) none were created *pontifices*, but such as were of great wealth and noble blood; and it is reported by the same writer, that *Alexander* the great, seeing the high Priest of the Iewes in his rich attire, saluted him with al humble respect, & adored him as a god; and the Papists haue this fabulous apothegme of *S. Francis*, that hee was wont to say, if he should meet in one way at one time a Priest and an Angel, he would first reuerence the Priest, and then salute the Angel; and therefore the ciuill lawyers acquainted with the Canons of the Church haue little law, lesse conscience, to rush into our possessions and contemne our professions, hauing our benefices, hating our habits, as if it were a discredit for their worship to ride in a Priests cloake, or put on our clericall attire, to be pointed at for an Apostle, and reputed one of the twelve.

*Iudas* a Preacher, a worker of miracles, an Apostle, yet for al this an *Iscariot*, a traytor to his Master, a butcher to himselfe. This may teach the people, terrifie the Pastor; it may teach you to respect more the doctrine and commission of him that is sent, then his life and conuersation; if God speak to thee, as he did vnto *Balaam* by an asse, thou must haue so much patience, saith <sup>q</sup> *Luther*, as to heare him: if God will haue thee saued by one who peraduenture shall be damned, heare what he saith, and looke not what he doth, *erret non erret ille, tu non erras, si credideris*, if thy Pastor liue leudly, that is his own hurt; if he preach learnedly, that is thy good: take *hine own and go thy way*; *Iudas* himself preaching Christs doctrine must be heard, albeit in the end he steale from vs & betray the Gospell.

Secondly, this example may terrifie Preachers, eue-  
more

more remembring that fearefull speech of our <sup>r</sup>Sauour, *Many will say to me in that day, Lord, Lord, haue we not by thy name prophesied? and by thy name cast out diuels, and by thy name done many great works? and I will professe to them, I neuer knew you.* Their booke and clergie cannot then saue them; it will be demanded of Pastors at that day, *Non quid legerint, sed quid egerint, non modo quid dixerint, sed quomodo vixerint*: and therefore if thou beest an Apostle, labour to be like thy master Christ, who did first do, then teach, Act. 1. 1. Like *Basil*, of whom *Gregory Nazianzen*, that he did thunder in his doctrine, and lighten in his conuersation.

But *Iudas* was not an ordinarie preacher only, but *one of the twelue*. Now why Christ should chuse twelue rather then another number, *aliq atq, aliq aliud atq, aliud opinati*, so many men, so many minds; and yet all in this one point agree, that the number is mysticall, and therefore <sup>u</sup> some thinke Christ in this number alluded vnto the twelue sons of *Iacob*, Gen. 49. other to the twelue fountaines of water, which the children of Israel found in *Elim*, Num. 33. the twelue welles are the twelue Apostles, the seuentie Palme trees are the seuentie Disciples, saith *S. Hierome*: other to the twelue pretious stones commanded to be set in *Aarons* garment, Exod. 28. other to the twelue Princes chosen out of the tribes of Israel, *Iosua*. 3. other to the twelue stones *Iosua* tooke out of Iordan, and pitched in *Gilgal*, *Iosua* 4. <sup>x</sup> the twelue stones *Iosua* put in Iordan were a type of the twelue Patriarkes, and the twelue stones hee tooke out of Iordan prefigured the twelue Apostles: other resemblances as vulgar I omit, and come neerer the text.

It was an especial fauour of Christ to number *Iudas* among the twelue, whom he had chosen out of the whole world to be his dearest friends, and greatest followers in his life, as also to bee the trumpeters of his Gospell and glory after his death. It was such an honorable calling on earth, as that the schoolemen are much perplexed about

<sup>r</sup> Mat. 7. 22.

<sup>c</sup> Bernard.

<sup>r</sup> Augst. de ciuitat. Dei. lib. 8. cap. 3.

<sup>u</sup> Consule Casan. catalog. part. 3. considerat. 29.

<sup>x</sup> Augst. serm. 106. de tempore.

7 Chrysost. Mal-  
donat. ianfen.  
in loc.

2 In 6. Luc.

2 In Psal. 33.

b Ambros. ser.

33.

c Ludolphus de  
vita Christi.  
part. 2. cap. 52.

d 1. Tim. 6. 10.

e Caelius Calco-  
pinus in sent.  
moralibus.

their precedence in heauen; so that the higher *Iscariot* was in place, the greater was his fall, the fouler his fault; it doth y aggrauate his villanie much, in that an Apostle was an apostata.

Secondly, note that in euery order some are out of order, in *Abrahams* house, *Isaaks* familie, *Dauids* court, and Christs owne familie, some euill, some diuell: if any shall demãd why Christ foreseeing the treason of *Iudas* chose him, and all this while suffered him being chosen? answer is made by S. 2 *Ambrose*, to teach vs patience, that when we bee betrayed euen of our owne followers and nearest acquaintance, to beare it, and forbear them moderately, blessing them that cursed vs, *Matth. 5. 44.*

Lastly, *Iudas* is described by his office, namely that he had the bag, *Ioh. 12. 6.* heere begins all the mischief, *Iudas* being burser shuts himselfe into his purse, and becomes a slave to a few pieces of siluer his owne prisoners; for as *Ambrose* speaks of the drunkard, *ebrius cum absorbet vinum, absorbetur à vino*: so *Gregorie* the great of a couetous catiue, *tenendo diuitias, tenetur à diuitijs*; & *dum vult esse prado fit prada*, saith a *Augustine*; it was easier for a Camel to passe thorow the eye of a needle, then for *Iudas* (as it were coniured into the circle of his purse) to get out againe. He now thinkes of gold when hee is awake, and dreames of gold, when he is asleepe; he could not see so much as a box of oyntment, but he must needs be fingering of it, the smell of oyntment was sweet, but the smell of gaine more sweet; and therefore being exceedingly griued, as a foolish b hunter for losing that prey which he neuer had, instantly to recouer that dammage, went to the chiefe Priests and said, *what will ye giue me, and I will deliuer him vnto you?*

Heere then we see that to be true, which because the Scripture saith it, cannot be false, d that *conuersione* is the roote of all euill, the very e metropolis of all villany, euery man hath one fault or other, but the conuious wretch hath seuen, he is an index or epitome, rather indeed a com-

mentarie

mentarie vpon all the deadly finnes; of all Christs Apostles he that bare the bag betrayed him.

In a mysticall sense, f whoſoeuer esteemeth his goods more then the Gospell is a *Judas*; an heretike making smerchandize of the word, is a *Judas*, a witnes or a Iudge that sels the truth in the place of iustice, can be no better then *Judas*, for Christ is h truth; and is not I pray you, Christ bought and sold, when *Balaam* is the Bishop, *Judas* the patron, *Simon Magnus* the Priest? but the i Pope is the greatest *Iscariot* of all, worse then *Judas* in some respect, for he sold Christ but once, and hee thought that once too much, but *Judas* of Rome selleth daily pardons and indulgences, *cruces*, *altaria*, *Christum*, Christs crosse, Christs blood, Christs selfe, and yet is not a whit ashamed of this holy merchandize, such an horrible crime, that it made k *Aeneas Silvius* (who after his Priesthood was alway great of the Popedome) to whet notwithstanding both tongue and pen against this *Iscarioticall* legerdemaine.

If there were no chapmen, there would bee no merchāts: I come therefore now to those who bought Christ, said in my text to be chiefe Priests, and they were Christs chiefe enemies, able to doe wrong in regard of their might, and willing to doe wrong in regard of their malice; the which amplifieth exceedingly *Judas* sinne, who cared not what became of his master, so he might haue a little money, deliuering vp a most innocent Lambe into the iawes of rauening wolues. In the person of these Priests, obserue that sometime they make merchandize of Christ, which are promoted to the chiefe places in the Church, herein resembling the wolfe, who suckes the sheepe when he is little, but being growne great deuours him, as the Poet wittily:

*Nutritus per me, tandem fera sauiet in me.*

It is added in the Gospell of S. *Luke*, chap. 22.4. that *Judas* communed also with the captaines about this bargain, the word is *εταλης*, which *Hierome* translates *magistratus*,

f *Origen. apud. Thom. in loc. 2. Cor. 2.17.*

h *John 14.6.*

i *Luther. loc. com. tit. de Antichristo.*

k *Epist. Ioanni Perigallo. fordidā benignitas uti Budens, lib. 5. de asse.*



1 Annot. in  
Luc. 21.  
in Jo Luc. 22.

*gestatus*, the translater of the Syriacke copie, *magistri militie*; *Tremelius*, *principes exercitus templi*, for they were a select bond to defend the Temple, *præfetti Templi tuendo*, saith *Erasmus*, or as *Theophylast*, ouerseers of the building, or *censores*, they that should see good order kept in the Church, or those whom the Romans appointed to keepe the seditious people in awe; whatsoever was their office in particular, it should seeme they were defenders and protecters of the Church, and yet they bee most ready to crucifie Christ the head of the Church.

I feare some patrons of our Temples in England resemble these guardians of Hierusalem: if it be not so, *Iudas* is to blame for communing so much about the selling of Christ with them; if it be so, let them remember how these captains and high Priests were destroyed, and that ruine is the end of sacriledge. The Eagle stole a piece of meate from the altar, but with the meate she caried away a coale, which set her nest on fire. Reade the Chronicles, examine histories, and shew me but one Church-robbers heire that thrived vnto the third generation; for where there is *gloria patri*, without a *sicut in principio*, there cannot be *gloria filio nunc & in secula*.

in Prov. 23. 23.

o 1. Cor. 7. 23.

¶ *Rabanus apud Ludolphum de vita Christi.*  
part. 2. cap. 52.

¶ *Euthymius in loc.*

Buy the truth (saith *Salomon*) but sell it not; if these chapmen had bought Christ to posses him as their owne, they should haue made the best purchase that euer was in the world, to buy him who bought them. But they bought Christ to sell him againe, to mocke him, to buffet him, to spit on him, in fine to crucifie him; and so we that are true beleeuers haue gotten all the gaines and benefit of their bargain. ¶ *Exulta Christiane, nam in commercio inimicorum tuorum vicisti; quod Iudas vendidit, & Iudas emit, hoc tu acquisisti; noster enim Christus, non Iudeorum, qui eum emerunt.*

The ware sold is Christ, *I will deliuer him*: & he saith not *I wil deliuer Iesus*; for he now began to loath exceedingly that sweet name, but *I will deliuer him, eum tradam*, in which one fact he committed three foule faults, hee betrayed

trayed Christ Iesus a man, Christ Iesus his master, Christ Iesus his maker, like a rancke Papist he put his god in his purse, the first is murther, the second treason, the third sacriledge; murther is a crying sinne, treason a roaring sin, sacriledge a thundring sinne: yet *Iudas* after he had opened a doore to<sup>r</sup> Satan, and let him enter into his discontented soule, *Iudas*, I say, leauing Christ and his good company, *to walke in the counsell of the vngodly, to stand in the way of sinners, and sit in the seate of the scornefull*, at last grew to this height of impiety, to betray an innocent man, and as much as in him lay to mar his maker and destroy his Sauour, and therefore let vs pray with the Church:

Almighty God, which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts, which may assault and hurt the soule, through Iesus Christ, &c.

*John 13.27.*

*Collect. 2. Sunday in Lent.*

The second text chosen out of this Gospell  
is written, MATTH. 26.40.

*Tunc venit ad discipulos, & reperit eos dormientes,  
& dicit Petro, Itane non potuistis unam horam  
vigilare mecum? aut ut est apud Marcum, cap.  
14. vers. 37. Simon dormis?*

**V**etus querela est, omnium Apostolorum sensu, et ortho-  
doxorum patrum consensu suffragante, multos olim è  
philosophis multa verè de Deo vero dispicasse; Christi verò  
scholam unicum salutaris scientiæ gymnasium in tanto veri-  
tatis lumine, nunquam (ut aiunt) à limine salutasse; Chri-  
stus enim (authore Paulo) Iudæis scandalum, Græcis stul-  
titia, reliquis huius seculi sapientibus offendiculum: hunc  
magnus Plato nesciuit; eloquens Demosthenes ignoravit;  
nonnulla, fateor, in profundo latitantia, tanto<sup>u</sup> excellentes  
ingenio, flagrant studio, abundantes otio feliciter admodum  
investigârunt: latuit autem eos omnino ad cælum via, latu-  
isset & nos, nisi venisset ad nos: piger viator (inquit<sup>x</sup> Augu-  
stinus) venire volebas ad viam, ad te venit ergo via, ecce  
rex tuus venit tibi, Zach. 9. 9. impotens viator ad viam ten-  
dere non valebas, ⁊ nec opibus, nec operibus, nec operâ: praeue-  
nit itaq; Christus, & errantem viatorem inuenit, ego sum  
via, veritas, & vita, ut sic ad illum per illum tandem aliquan-  
do perueniamus.

Mysterium hercle (Bernardo iudice) singulariter mi-  
rabile & mirabiliter singulare, velle Deum damnare iustum  
ut seruaret iniquum, mulctare medicum ut sanaret agrotum,  
tradere filium ut liberet seruum: sol ad hoc paulo verecundior  
obscuratur, terra mouetur, velum templi finditur, ipsi mortui  
sine sensu sentiunt tamen ad hoc spectaculum, è sepulchris e-  
grediendum, addo, sed è contextu, dura scinduntur petra, Pe-  
trus interim vel lapide magis avidus, & dum totus hic actus  
tragicè perageretur, sine metu, forsitan etiam sine motu alie  
dormi-

<sup>t</sup> 1. Cor. 1. 23.

<sup>u</sup> August. En-  
chirid. cap. 9.

<sup>x</sup> Tract. de Epic.  
et Stoic. cap. vlt.

<sup>y</sup> Pelican in  
Matth. 21.

dormitaret. o mentes amentes, animi sine animo! solus homo non compatitur, pro quo solo Dominus patitur, Simon dormis?

Ischariotes<sup>z</sup> familiaris amicum, discipulus magistrum, servum dominum, homo Deum, creatura sui fabricatorem vendidit, vilis vendidit, vilissime vendidit, vilibus vendidit, infelix (inquit<sup>a</sup> Hieronymus) mercator Iudas: dici non potest, etiam si diceretur, quomodo Iudas, Iudas, populus, Ecclesiastici, Civiles, Pharisei, Sadducei, in alijs alijs atq; alijs aliud atq; aliud opinati, in hoc autem omnes & singuli vno non ore modo sed pectore consentiunt, ut vita Domini crudelissime trucidarent. Hac & Simoni sapius insurrauerat, reliquis etiam aperte prädixerat, venit tamen reperitque<sup>z</sup> aduortus, & dicit Petro, Simon dormis?

Scite<sup>b</sup> Chrysostomus in Mat. nec non eius affecula Theophylactus in<sup>c</sup> Marcum, omnes inuenisse Christum dormientes Apostolos, unicum autem increpasse Simonem: nam ut cunq;<sup>d</sup> Lucas habeat quid dormitis? & Mat. non potuistis vigilare? Marcus tamen in singulari, Simon dormis tu? non potuisti vnâ horâ vigilare necum? Ac si diceret (ut elegantissime paraphrastes Erasmus) ficcine, qui modo iactabas commoriturum te mecum, Luc. 22. animamq; pro me positurum, Ioan. 13. adeo nunc indulges genio, ut nequeas, qui tam fortia pollicitus es, non mille dico aut centum, non viginti sed vnam, non annum, aut mensem, aut septimanam, aut diem, aut totam noctem, sed horam non pugnare, sed vigilare mecum? arguens illius insignem planeq; supinam negligentiam, tum à persona torpentis, dicit Petro, tum à notatione nominis, Simon, tum à circumstantiâ temporis in presenti, dormis?

Cum enim trinominis sit Apostolus iste (testibus Euangelistis) Petrus, Cephas, Simon, animaduertendum est (quod & obseruauit haud abs re Simon, ille de Cassia) Christum in contextu non Cepham, aut Petrum, sed Simonem appellasse, Simon dormis? Simon enim (ut<sup>c</sup> Iliodorus interpretatur) est obediens, perinde ac si Petrum ad hunc modum affatus esset: Simon Bariona non numinis modo mei, sed nominis etiam

<sup>z</sup> Psalm. 55. 14.

<sup>a</sup> In Mat. 26.

<sup>b</sup> Hom. 84. in Matib.

<sup>c</sup> cap. 14.

<sup>d</sup> Cap. 22. 46.

<sup>e</sup> Origen. lib. 7. cap. 9.



tui nimium obliuisceris; neq̄, enim Simon es, sed potius alter Dormi-securus; qui, (postquam ipse toties & tantopere vigilandum esse monuerim, etiam nunc cum imprimis oculatum esse oportuit) adeò strenuè stertis, ut non solum mortuus, sed somno sepultus esse videaris.

Somnus hercle vel dicente philosopho, vel experientiâ docente, non humana solum natura conueniens, sed omni animalculo longè necessarius: aquatilia ipsa quiete cernuntur placida, neq̄, aliud quam caudas mouēt, et ad tumultū aliquem expanētia pisces insuper, utpote delphini, stertētes audiuntur: insecta quoq̄, dormire silētio apparet, quia ne luminibus ad motis excitantur, uti confidentissimè Plin. hist. lib. 10. c. 75. Salsè profecto, \* false tamen Ouidius in Philomela de Philomela, tu cantare simul nocte dieq; potes; & historica magis quàm iustificans est AEliani fides, qui quidem in eâ fuit haresi, ut lusciniam expertem somni crederet; & enim quasi ὁπὸν ἀπὸ τῶν ἑλλήνων ἀπὸ τῶν ῥωμαίων καλεῖται, τὸ δὲ ῥωμαίων καλεῖται, τὸ δὲ ῥωμαίων καλεῖται.

§ Pax animi, quem cura fugit, qui corpora duris Fessa ministerijs mulcet reparatq; labori.

Vnde h Pythagorici lectum ingredientibus ad lyram solebant canere, quo citius & blandius obdormirent, ait orator Tusculan. 5. dormiuit itaq̄, Samuel vsq̄, manē, 1. Sam. 3. & Dominus cum eò dormiuit. Vrias ante portam regia domus, & ob id à Spiritu Sancto commēdatur. Dormiuit ipse Christus in nauiculâ, Mat. 8. In pace dormiâ & requiescam, inquit David Psal. 4. vers. 9. Sapius antea dormierat Petrus, nec ob hoc reprehensum in euangelio legimus, dormierat itidem postea inter duos milites, & angelus deduxit de carcere, Actorum 12. 7.

Nunc autem etiam post epulas, vino repletus, itinere defessus, præ tristitiâ somnolentus, mediâ nocte sub aperto Ioue, sedens non ambulans, quæ certè omnia (sicuti luculenter annotârunt interpretes) valdè sunt vitiosæ; id est, ut verbo utar k Virgiliano, suadentia somnos; seporatus attamen à Christo perstringitur, Simon dormis?

Notior est responsio quàm repoti debeat, verior quàm negari possit, cuiq̄, suum tempus, sua tempestas, (inquit l Ecclesiastes)

\* Si intelligat sine intermissione cantare cum Plin. lib. 10. cap. 29.

† De varia hist. lib. 12. ex Hesiodo.

§ Ouid. Met. h Quintilian. lib. 9. cap. 4.

12. Sam. 11.

k Æneid. lib. 2.

1 Cap. 3. 1.

*fiastes) dabile est otium, aliquando laudabile, quo corpus alitur, animus quoque pascitur, ut loquitur Ovidius: alternâ requie frui licet, imò docet, sed distingue tempora, & convenient omnia, Simon dormis? etiam ipsissima hora, in quâ, sicut optime poeta, certe non poeta.*

Pro seruis dominus moritur, pro fontibus insons,  
Pro ægroto medicus, pro grege pastor obit,  
Pro populo rex mactatur, pro milite ductor,  
Pro opere ipse opifex, pro homine ipse Deus.

*Si bona suscepimus de manu dei (ait m. Iob) mala cur non sustineamus? & ad stipulante Paulo posterioris ad Corinthios primo, qui consolationis, particeps esse cupit, sit & passionis socius. Christus autem arduum nihil aut difficile Simon mandauerat, sed unam tantum horam vigilare; unam horam, ecce brevitatem; vigilare, ecce facilitatem, nec exponi ludibrio, neque compedibus vinciri, neque fustibus cedi, neque dura verba, neque duri ra verbera perpeti (licet hæc omnia Petrus iratus fluctuans astu confidenter antea promiserat) sed expectare tantum, & spectare modo dum crucifigeretur in cruce, ut ita figeretur in corde.*

In hoc itaq; tam breui sermone } Misericordia Christi.  
duo præ cæteris illustranda: } Socordia Petri.

*Misericordia Domini tum in faciendo tum in patiendo cernitur.*

*Socordia Petri, vel omittendo quod agendum, non potuisti vigilare? vel agendo quod omittendum, Simon dormis?*

*De quibus dum ego pro eâ, quâ sum dicendi, facultate perorauero, vos quæso pro eâ, quâ soletis esse, audiendi facilitate, sicut incepistis humaniter attenditote. Orat, visitat, instruit, increpat apostolos dominus, sine quo nihil omnino poterant: gratiâ enim Dei sumus quicquid sumus. Omnis actio salutifera vel est cordis, quæ gratia infusa; vel oris, quæ gratia effusa; vel operis, quæ gratia diffusa. Operans gratia preparat voluntatem, ut bona velimus, cooperans adiuvat, ne frustra velimus. Itinera mea dirige, dicit propheta David, Psalm. 119. non ait itinera mea dirigo, precatur non pollicetur,*

m Iob 2.10.

n Lombard. 2.  
sent. 26. dist.

• Epist. 89.  
quæst. 2.

P Ex Robano.

¶ I. Epist. 5. 4.

pollicetur, confitetur non proficetur, optat plenissimè libertatem, non iactat propriam potestatem, ut ad Hilarium o Augustinus. Ter orant Christus ut patet ex hoc capitulo. Quare ter, non bis, aut semel, aut quater? uti tribus hisce vicibus ostenderet, non solum orationem ad tres personas, Patrem, Filium, & Spiritum sanctum, esse dirigendam, sed à peccatis preteritis veniam, à presentibus malis tutelam, à futuris periculis cautelam assidue postulandam annotat P Aquinas in Mat. 26. & Hieronymus in hunc ipsum locum Marci; vigilandum sedulo, orandum serio, ne nos intremus in tentationem, nam si Christus gratiam non concesserit, prodit Iudas, si paululum discefferit, dormit Petrus, Simon dormis?

Christus itaque pedagogus incomparabiliter instructissimus, uti totis voluminibus acutè disputat Clemens Alexandrinus, & animarum inquit ¶ Petrus apxmiu pro salute suorum orat fermenter, visitat frequenter, diligenter instruit verbo vigilate & orate, astruit exemplo, qui tota nocte totum in vigilijs, oratione tandem & ratione finit à procedit ad elenchum non sophisticum, sed amoris argumentum, Simon dormis?

Doctor es in Israel, aut episcopus in ecclesia, aut prefectus in Academia? in quoque fac simile; ora, visita, pascere verbo, vitâ, dirige, corrige. Orant hodiè multi, quid enim nisi vota supersunt? visitant etiam aliquando, non ter in una nocte, sed in triennio semel, aut fortè per vicarios bis in anno; pascunt itidem ipsi sed raro, nam hoc ab alijs meritò pascunt, veniunt tamen & inveniunt apostolos miserè torpentes, & quo seniores eo segiores: verum si profecerit Petrus, quis ei dixerit, beatus es Simon Bariona? Sidescefferit, quis cum Christo, Simon dormis? Simulac de pecunia transactum est, actum est ilicet, de decalogo vix decalogus; de symbolo fortasse magis solliciti, quod postquam persoluerit, exeat si velit, Petrus, post cibum etiam ad dormiendum gratia conceditur liberè. Verbo dicam, ignoscite verbo; quemadmodum in libamentis olim dicere solebant, quis præs est? & respondebant per dñm pñm præsentes, multiq; boniq; cum essent bi m ei sui vñm: ita licet in vilis multa malè, satis erit in billis legisse omnia bene. Date, precor.

precor, veniam iuridice dictioni, quicunque enim serui sunt verborum, proditores sunt verum; rectissime dictum a Gale-  
no, cum cepit ἀμύλια τῆς ὑπέρτης, cepit etiam ἀμύλια τῆς σφαγ-  
μῶτων ἐπὶ τῆς ἀνείας.

Si quis autem inter vos (humanissimi viri) me parum ho-  
norificè de clarissimis huius regni praesulibus loquutum exi-  
stimat, quorum ego & semper fui & nunc sum, & dum spiri-  
tus hic artus, et Spiritus ille Dei regit actus semper ero, si non  
idoneus, benivolus tamen buccinator) intelligat velim hac  
omnia de pontificijs potius intelligi, quorum caput (ut non in-  
scitè Flaccus Illyricus) Papa-Casar, non tam pontifex quàm  
pompifex, ut appellat<sup>r</sup> Berengarius, neque basilicius modo  
(sed ut Lutherus) ecclesiae basiliscus, visitat procul dubio sapè  
suos, non ut instruat, sed ut destruat, cuius, ut olim sanctissi-  
mus pater Augustinus pie conquestus est) non morum sed  
nummorum visitatio; discipulos reperit suos vel nihil agen-  
tes, quales sunt (ut Erasmus loquitur) ventricola monachi;  
vel aliud agentes, quales (ut Illyricus) animo sublimipeda  
Cardinales simul ac anticoepiscopi: vel malè agentes, quales  
(ut Budæus) misepairides, factiosi Jesuita, flagella reipub-  
lice, stabella seditionis, qui non dormiunt, somniant tamen &  
vigilantes somniant, sed

Somnia non cures, quia fallunt plurima plures.

Si quid à nostratibus episcopis integerrimis omniumq; longè  
doctissimis peccatū fiet, ut homines sunt & labi possunt, qui in-  
dòq; bonus dormitat Homerus & aliquando sanctius dormit  
Petrus; id ego non tam illorum insur: à prætermisum, quàm  
officiariorum & temporum iniurià commissum esse dixerim.

Queritur hodie populus fortasse cleromastix, sicut antea  
maiores conquesti sunt, & nati natorum & qui nascentur ab  
illis postea querentur, Anglicanos praesules basilicè nimium  
vivere, in altà sede alium sapere, ambulare tantum in magnis  
& pontificalibus, inferiores ministros negligere, nobilissimas  
proceres nullo in pretio habere, rudiores irridendos exponere,  
laicos omnes cen lapides sub pedibus concalcare: sed quemad-  
modum cum Anasias pontifex Romanus mercede syco-  
phantas adolescentulos conduxisset, qui de supro Macedo-  
nium

† Prefat. cent.  
10.

† Costerus in  
prefat. de mori-  
bus heretic. &  
Bellarmin. præ-  
fat. in libros de  
Rom. Pont.

† Lib. 3. de asse.

† Mardebur.  
cent. 6. col. 657.



\* Epist. 145.

nium accusarent, ille in iudicio subductâ iunicâ virilibus se carere ostendit: ita cum accusantur in Anglia pralati, quod sint *relaxaverunt* cum Macedonio; pro hoc dolor! ostendere possunt se carere viribus. Quicquid id est quod male est, pia misericordia erit, & beata miseria viuis eorum tribulari non implicari, morere non harere, dolore contrahi, non amore attrahi, sicut scripsit ad Sebastianum \* Augustinus; monendi sunt ut saniores, obsecrandi ut seniores, ait apostolus prioris ad Timotheum 5. vitia procul dubio manibus pedibusq; fugienda, sed nomina omni officiorum genere cohonestanda.

Neque enim silentio praterendum autumo, quod Dominus hic ter orauerit & ter visitanerit, sapius etiam admonuerit, semel autem increpauerit: in illo satis, opinor, intellexistis misericordiam plane singularem in faciendo: in hoc considerare maiorem in patiando, qui discipulos toties excitatos, monitos, munitos, cum apprimè vigilantes oportuit, tanta lenitate tam crasse negligentes intuetur: neque lapides loquitur, neq; tonitrua fundit, neque verbera minatur, sed verba tantum & ea paucissima, Simon dormis?

y Calu. & Musculus in Mas. 26.

Quo quidem exemplo docemur (ut interpretes haud obscure significarunt) infirmitatem fratrum boni consulendam, interea tamen castigandam, ut & ipsi eam agnoscant & alij ignoscant. Nonit Christus, qui nouit omnia, Simonis infirmitatem, obicit tamen necnon opprobrat ei, quo modestior in promissis & cautior in ommissis esse possit, Simon dormis? Hactenus de misericordia Christi: nunc si per vos liceat, adiciemus pauca de socordia Petri.

\* De duabus animabus contra Manichæos, cap. 11.

Mutato autem nomine de nobis narratur fabula, atq; nisi caueamus ista in nos cuderet faba: cantant enim (ut in re dissimili dixit Augustinus) & in montibus pastores, & in theatris poete, & indocti in circulis, & docti in bibliothecis, & magistri in scholis, & antistites in sacris locis, & in orbe terrarum genus humanum, in agris (vti Cyprianus) agricolam deficere, in mari nautam, in castris militem, innocentiam in foro, iustitiam in iudicio, in amicitijs concordiam, in artibus peritiam, in moribus disciplinam, regnare nequitiam, dominari pecuniam, mundum in maligno positum, omni vitio-

\* 1. Epist. Joan. 5. 19.

rum cæno volutare, Christum à blasphemis in verbis, ab hereticis in scriptis, à tyrannis in factis iterum iterumq; crucifigi, adeo manifestum est ut nulla doctorum paucitas, nulla indoctorum turba dissentiat.

At nos interea (viri fratres) in baptismo tam multa, tam magna cum Petro. Salvatori Christo polliciti, non aureos modo montes, sed caelestes planè mentes, ita nimio sanguine & carne quasi luto involuti, nil nisi terram in terrâ cogitamus.

In aulâ, qui corruptior moribus & corrupcentior muneribus beator, ut autumat in Polieratico Sarisburiensis, satis eruditus in aulicocademia, docente<sup>b</sup> Budæo, qui tria illa verba fieri poterit, do, dico, addico. Menippus adolescens cum apud Hesiodum multa deorum scelera legisset, ea valdè honesta credidit. Idem tu regum flagitia videns, inquit<sup>c</sup> Acneas Silivius; in curiâ siquidem (quod aliquando<sup>d</sup> Bernardus Eugenio) plures defecisse bonos quàm profecisse malos probauimus. <sup>e</sup> Exeat aulâ, qui vult esse pius. <sup>f</sup> O me caula prius quàm nutriet aula prophetam; & per quos enim pericula pervenitur ad grandius periculum, hos enim ipsos, quos beavit, perdidit.

In bello quid bellum? olim castra quasi casta dixit<sup>h</sup> Ifiodorus, quia castraretur in ijs libido, sed hodie militat omnis amans, habet & sua castra cupido. Impurus Turca, <sup>i</sup> qui contra & ante naturam libidine sauit, in castris ut caute ita castè degit, vitia sua domi deponit. Assumit Christianus, adest, inquit ille, granior turba meretricum quàm militum.

In Academia, verè sapit, qui sibi sapit, non tam videtur quàm scire, partium magis quàm artium studiosi, dua sunt pestes Academiae desidia & dissidia, vel enim non attendunt otiosi, vel contra tendunt factiosi.

In Ecclesiâ sufficit ad meritum scire non sufficere merita, satis erit tibi si satis modo; verum si quod subintelligitur desit, desiderantur nonnulla; vis habere beneficium? da beneficium abundanti danti dabitur.

<sup>k</sup> Audito nummo, quasi quodam principe summo Resiliunt valux, nihil auditur nisi salve.

<sup>b</sup> Lib. 5. de affe.

<sup>c</sup> Lib. de misceria curialium.

<sup>d</sup> De considerat. lib. 4.

<sup>e</sup> Lucan. de bello civili, lib. 8.

<sup>f</sup> Manlius loc. com.

<sup>g</sup> Augustin. confess. lib. 8. cap. 6.

<sup>h</sup> Lipsius lib. 5. dialog. 18. de militia.

<sup>i</sup> Barthol. Georgin. de moribus Turcarum.

<sup>k</sup> Lexicon Alterstaig. in verbo pecunia.

Sed

<sup>1</sup> De ciuit. lib. 3.  
cap. 23.  
<sup>m</sup> Epist. 59.  
<sup>n</sup> De uilit. con.  
haman. lib. 2.  
cap. 5.

o Psal. 2. 1.

p Ephef. 5. 14.

q Innocentius  
de uilit. condit.  
human. lib. 2.  
cap. 22.

r Exhortat. ad  
martyrium.

Sed pauper eris semper, si pauper es Aemiliane.

Si nihil attuleris, ibis Homere foras.

In Ciuitate discordia ciuiles, uerius (inquit<sup>1</sup> Augustinus) inciuiles. Legulea lingua uenalis magnum uel ligal, ai. m. Synesius: ideoq<sup>3</sup>, si credimus<sup>2</sup> innocento Pape, iustitia non uenit nisi prouenit; neque datur, nisi uendatur; ut quod aliquando Sarisburiensis in Policratico de aleatore, idem ego de iuridico litigatore, quanto doctior in arte, tanto nequior in uita; siquidem peccata populi comedit, & uestitur ijs, exulta: in pessimis & letatur cum mala fiunt.

Vixq; tenet lacrymas cum nil lacrymabile cernit.

Rus eo, illic Enclionem video & rideo, qui non tam aruum quam aurum colit; infelix Corydon, qui dum captat aurum captinat arimum, quid plura? fremuerunt, dociferante o propheta, Gentes, & populi meditati sunt inania, astiterunt reges terræ & principes conuenērunt in vnum aduersus Dominum & eius Christum. Nos autem otio abutentes & literis inter tot acerbias Christi simul ac Christianorum afflictiones in utramq<sup>3</sup>, quod dicitur aurem obdormimus & (ut uidetur) de vera religione tantummodo somniamus.

p Surge tandem qui dormis, & exurge. Dormitum est satis, quod reliquum est vite, scilicet una hora, cum Christo vigila, contra carnem qua Iudas est, contra mundum qui Phariseus est, contra Diabolum, qui quidem alter Herodes est. Caro proditor Iudas est, q inimicus familiaris habitans non procul sed propè, non exterius sed interius, cuius illecebra nunquam fugantur nisi cum fugiuntur, nunquam maculantur nisi cum macerantur; quantum enim magis occupatum inueniunt, tanto minus occupant. Mundus quasi Phariseus periculosior est blandus quam molestus, promittit bona, promittit suauia; sed suauis erit huius seculi carere suauitatibus; transit enim mundus & concupiscentia eius: breues in hac uita delicia longam fabricant miseriarum catenam in futurâ.

Diabolus Herodes est, quo non astutior aut crudelior alter; scite<sup>r</sup> Cyprianus, si non peritum, aut minus paratum inuenerit Christi militem, circumuenit nescium, fallit inca-

tum.

tum, decipit imperitum, sapè facit opus quod non est suum, ut ita faciat opus quod est suum callidus iniquitatis magister, vss Theodoretus *Θ. ex m. l. x. i. septimo.*

Hofles Christi Indas. Pharisæus, Herodes; hostes tui caro, mundus, Satan; ut Christum male tractent illi, ut te iugulent isti surgunt de nocte; tu proinde lecto neglecto mollem discute somnum, & ut te ipsum serues, expergiscere. Exurge tu, ne insurgant illi; & varijs eorum tentationibus occupationum tuarum clypeos opponas, ne forsan inexpectatus veniat Christus, & inueniat desidem, dicatque tibi quod dixit Petro, Simon dormis?

Quod dixi, mutato, potius mutuato nomine de nobis textitur historia; plerique enim alma matris Academia filij aut sumus, aut erimus, aut saltem haberi volumus Petri successores, attamen in veritatis contubernio nati, vberibus sapientia lactati, in gremio ut ita dicam doctrina celestis educati, sed huius seculi vel diuitijs, vel vitijs obcacati, sacerdotium non ob sacrum sed ob otium ambientes in *caris* non in *trio* successisse Petro videamur.

Atheos non agnoscit Christum; Turca saltem agnoscit, sed non veneratur; Papa veneratur crucem, sed vendit crucifixum: Hypocrita schismaticus non vendit Christi vulnera, multiplicat tamen, dum tot ferè sunt symbola, quot sunt capita.

Confessio nostra tanquam Amalthea cornu mundum eruditionis & religionis bona complectitur; sed dum articuli vel omnino negliguntur, vel non satis intelliguntur, etiam apud nos quandoque Christus male accipitur, dum alij derogant de meritis, alij dubitant de gratia in sacramētis, alij, horresco referens, ad inferni tormenta detrudunt; alij corrumpentes fidei dogmata, simul ac disrumpentes charitatis vincula, Christi unicum insutilem, id est ecclesiam nostram sub Elizabethâ principe serenissima inter tot turbulentissimas alibi controuersiarum tempestates alma pace florentem, & maledictis scindere, & malefactoris lacerare machinantur.

Ex Anglicanâ synagogâ vel ex eundem vel pereundem impiè vociferantur artic. 32. confessionis Brounistica, eaq; de nobis

¶ Sarisburiensis  
in Policrat. lib.  
1. cap. 8.

¶ Budeus vsup.



nobis fratribus, Christianis, protestantibus, Anglis & scribunt & sentiunt, quæ nec flagellifer Hispanus, nec atheos Turca, nec antichristus Papa nec aliquis Iudeus, aut si viveret ipse Iudas, unquam per somnia cogitaret. Horum invidia & crudelitate neque barbara Scythia, neque sylvestris Hybernia, neque monstrorum alitrix Africa, neque ferox Hyrcania, nec ipse sol oculus mundi quicquam asperxit aut terra tulit inhumanius.

Clamitent licet in rostris, & iactitent in scriptis se solos esse Christianos, audacter tamen ansim affirmare, nervos eorum in hoc intentos esse ut Christum vel vagientem in cunis cum Herode necarent, vel adolescentem cum Phariseis percellerent, vel maturem cum Iudeis extirparent. Iacobus attamen & Iohannes imò Petrus ipse dormit sesurus, Simon dormis?

Petrus hodie non curatus sed curio factus est, & honoris belluo (sicuti Budæus eleganter) in aula titulos amplitudines architectatur: ut Apelles olim tabulas ad vulgi iudicium, ita Petrus fabulas ad Aula placita reconcinnat; & quorsum quæso! de Vendidio Basso quondam "Aulus Gellius in noctibus Atticis?"

"Lib. I §. cap. 4.

Concurrere omnes augures, haruspices,  
Portentum inusitatum conflatum est recens;  
Nam mulos qui fricabat consul factus est.

O faxit hodie Deus ne dicat quis, asinos qui curabat præsul factus est. In Academia quid Petrus fecerit, ipse pumilis inter theologia discipulos taceo; dixerit alius forsitan eum esse clericum in libro, neque mentalem sed atramentalem scientiam affectum: in schola compositos nollem ego in suggesto movere fluctus: utinam mei fratres controuersia toties determinata tandem essent terminata; melius est enim cum Petro dormire quam Christum cum Iuda prodere: gravior est Christo somnolentus Simon quam turbulentus Sinon: probatq; Cepham desidiosum magis quam Iscariotem insidiosum discipulum decipulum; nam ut est in proverbio, qui bene dormit nil male cogitat, sed ut ingulgent homines surgunt in nocte latrones.

In parœcijs rusticanis quid rei Simon agat viderit anthoritas; audio rure vicino nuper exortam de Sabbatho miram controuersiam. Attendite vobis & gregi vestro qui pagani pastores estis, ne quod innuit Christus, Matth. 13. vobis dormientibus in agro Domini zizania superseminet inimicus.

Somnus ut ex Aristotele disputat Auerroes, accidit propter frigidum & humidum qua dominantur in cerebro, vigilia vero propter callidum & siccum dominantia in corde; nolite mei fratres in religione nimium esse frigidi aut humoribus admodum dediti, vinum ad mensuram sine mensurâ aggeratim ingurgitantes, sed animam possidete siccam igneo quodam zelo fermentem, ut si vel mediâ nocte sponsus aduenierit, vobis ad intrandum cum eo gratia non denegetur, & ita dormientes in Christo tandem in Abraha sinu placidissimè requiescat is, ubi gaudium super gaudium, gaudium vincens omne gaudium in secula seculorum, Amen.

## The Epistle. COLOS. 3. 1.

*If ye bee risen againe with Christ, seeke those things which are aboue, &c.*

**T**His Epistle consists of aduertisements and arguments enforcing the same.

Aduertise-  
ments { Exhortatiue ; *seeke those things which are aboue ; set your affection on heauenly things.*

{ Dehortatiue ; *not on earthly things.*

Arguments taken  
from our { Present estate of grace ; *Wee are risen againe with Christ : Ergo, we must ascend and seeke the things aboue. Dead vnto the world : Ergo, not minde the things on earth.*

{ Future estate of glorie : *Whensoever Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory.* but the wrath of God commeth vpon the children of vnbeliefe, both in this world, and in that to come ; for Christ shal appeare to reward the godly, to punish the reprobate, to iudge all,

S. Paul doth vse two words here, *ζηλῶν & πορευόμενος*, to seeke and to sauor, and howsoever *πορευόμενος* in the text be last, yet it is in nature first ; for wee must first know, then follow the things aboue ; first discerne, then desire them ; *ignoti nulla cupido*, quoth the Poet, vncouth vnkissed ; ergo, wee must first looke before we can like ; yfirst see with faith in our vnderstanding, then seeke with deuotion in our affection. And these two must goe together ioynly, because seeking without seeing is blind, and seeing without seeking lame : God is to bee serued with our whole heart, with all our wit, with all our will.

Here then is a notable lesson as well for ignorant as negligent people. For ignorant, there is no pleasure so sweete

x Zanch. in loc.

y Gorran. in loc.

z Caietan. in lec.

sweet to the mind as knowledge, no knowledge so sweet as that of religion, no point of religion so sweet as to savour the things above, <sup>a</sup> for it is eternall life to know God, and whom he hath sent Iesus Christ.

<sup>b</sup> Synesius is of opiniõ that a Philosopher excels an ordinarie man, as much as an ordinarie man doth a beast; but euerie scholar in Christs Vniuersitie doth excell a Philosopher, as much as a Philosopher doth a dolt. Humane learning is a rush candle, saith <sup>c</sup> Clemēt Alexandrinus, but the Gospell is as the glorious Sunne in her brightnes, illuminating all such as sit in darkenesse and in the shadow of death. If it were not for hope of things above, Christians of all men were most miserable: now no man entreth into heauen but <sup>e</sup> hee that doth the will of God, and no man can doe the will of God, except hee know the will of God; esteeme then all things as losse & for the surpassing knowledge of Christ Iesus our Lord. Reade the Bible, for it is his wil; frequent the Temple, for it is his house; come to the Communion often, for it is his *Mandie*; suffer the words of exhortation and doctrine, for the Gospell is the power of God vnto saluation. Vse all good meanes for knowledge, that you may set your minds on heauenly things, and then for practise, that ye may seeke the things above. For it is an instruction for idle persons also, being more curious in finding then carefull in following heauenly things. In a scholar the *Mathematicks* are commended especially, because they stand vpon infallible demonstration; and so it is in Gods Academie, the best learned make demonstration, as *show me thy faith out of thy works*, there is a demonstration; *let your light so shine before men*, there is another demonstration. If your minds are set on heauenly things and not on earthly, then seeke the things above, place thy religion *known in lectione, sed in dilectione*, not in the braine or brow, but in godly care and heauenly cariage. Seeke the things above <sup>1</sup> by living according to the lawes of Hierusalem above. For albeit we dwel on earth, our burgesship is in heauen, Philip. 3. 20. Earth is

<sup>a</sup> Iohn 17. 3.

<sup>b</sup> Orat. de Dionē.

<sup>c</sup> Strom. lib. 5.

<sup>d</sup> 1. Cor. 15. 19.

<sup>e</sup> Mat. 7. 21.

<sup>f</sup> Iob. 13. 17.

<sup>g</sup> Philip. 3. 8.

<sup>h</sup> Iam. 2. 18.

<sup>i</sup> Mat. 5. 16.

<sup>k</sup> Augustin.  
epist. 107.

<sup>l</sup> Aquin. in loc.



<sup>m</sup> *Iob* 4. 19.

<sup>n</sup> *Galat.* 4. 26.

<sup>o</sup> *Plato.*

<sup>p</sup> *Plautus.*

<sup>q</sup> *Hom. de Maria Magdalen.*

<sup>r</sup> *Psal.* 42.

<sup>s</sup> *August. epist.*

89. & *confess.*  
*lib.* 13. *cap.* 9.

<sup>t</sup> *Galat.* 2. 20.

<sup>u</sup> *Zanchius*  
*in loc.*

<sup>x</sup> *Rom.* 12. 3.

<sup>y</sup> *Caluin. Beza,*  
*Marlorat. Eng-*  
*lish gloss. ex*  
*Oecumen. &*  
*Theophylact.*  
*in loc.*

*patria loci*, but heauen *patria iuris*, as Irishmen are dwellers in Ireland, but denizens of England, gouerned by the statutes of this kingdome; so we dwell in houses of <sup>m</sup> clay, whose foundation is in the dust, but we submit our selues vnto the lawes of that citie, which is <sup>n</sup> aboue; yea wee dwell in heauen partly, for *amator mortuus est in proprio corpore, vinus in alieno*, the louer is dead in himselfe and liues in another, *p ubi sum, ibi non sum, ubi non sum, ibi animus*. As <sup>q</sup> *Origen* of *Mary Magdalen*, when she came to the sepulchre and saw Christ taken away, *Maria ibi non erat, ubi erat, quia tota ibi erat ubi magister erat.* <sup>r</sup> As the Hart desireth the water brooke, so longed her heart after Christ; and so it is with vs all, *animus velut pondere, amore fertur, quocunq; fertur*; our mind is where our pleasure is, our heart is where our treasure is; if then our affections be set on Christ, wee are dead in our selues and <sup>t</sup> liue in him, and liuing in him, our hearts are with him euen in the place where *he sitheth at the right hand of God.*

If any shall aske what things are aboue, *Saint Paul* answeres in *1. Cor.* 2. 9. such things as eye hath not seene, and eare hath not heard, and hart not vnderstood, and in *2. Cor.* 12. 4. mysteries ineffable; <sup>u</sup> not that *Paul* would haue men heere curious in searching that they cannot find; for so the saying is true, *qua supra nos, nihil ad nos*, things aboue vs, appertaine not to vs: but his meaning is that we should learn by the booke of God that which is reuealed of God, and so *fidendo*, not *videndo*, by faith and hope grounded vpon the rocke of Gods holy word, not vpon the sands of humane wit; first vnderstand, then vnder take to seek the things aboue; to seeke though as yet we cannot throughly see; this is *egredi*, but in audacious curiositie to measure euery foot in hell, and dispose of euery cabinet and chamber in heauen, *egredi*, as *Paul* <sup>x</sup> elsewhere, to know more then is meet to know.

*Not on earthly things* <sup>y</sup> Some referre this to the traditions of men, and ceremonies of the law mentioned in the former chapter; all those beggerly rudiments were but shadows

*Shadows of things to come, the body is in Christ; and therefore prefer the kernell before the shell, set your affection on heavenly things and not on earthly.*

Other vnderstand by things earthly, the things of the world, that three headed \**Geryon*, honor, riches, pleasure; so *Paul* in the words immediately following expounds himselfe, mortifie *your earthly members, fornication, uncleannes, &c.* we may set our eyes and hands on the things of this world, but not our heart, as *David* by precept, If riches encrease *nolite cor apponere*, set not your heart vpon them; and the Christians in the Primitiue Church by practise, who sold their possessions and laid downe the money at the Apostles feet. *Act. 4. 35. ad pedes, docens calcandam esse pecuniam*, at their feet, not at their heart, to signifie, saith *Hierome*, that we must not make them our master, much lesse our maker, but vse them as our seruants, and as it were creatures, hauing all things, and yet possessing nothing; our affections must not be set, at least not settled on trash below.

As God said to *Abraham*, *c exi de terrâ tuâ*. get thee out of thy land, and from thy kindred vnto the countrie that I will shew thee: so likewise doth he speake to the *f* soule of man in the 45. Psalme, *Hearken O daughter and consider, encline thine eare, forget also thine owne people and thy fathers house.* *Socrates* being asked what countriman hee was, answered, a citizen of the world; but a Christian, saith *g Aeneas Silvius*, must answer otherwise, that he is a burgesse of heauen; for albeit man is called earth thrice with one breath, *o h terra, terra, terra!* that is, as *i Bernard* construeth it, earth by procreation, earth by sustentation, earth by corruption, yet in regard of a better inheritance purchased for vs in heauen by Christ, and in respect of our faith, hope, loue, faith apprehending, hope assuring, loue desiring those things aboue, we are not *k habitatores terra*, but *accola*, saith *Ambrose*, *l* sojourners and inmates for a time, not permanent dwellers, *Hebr. 13. 14.*

This world is the land wherein we were borne, where-

*z Aquin. et Gorran. in loc.*  
*\* Budeus lib. 5. de asse.*

*a Psal. 62. 10.*

*b Epist. ad Panlin. tom. 1. fol. 103.*

*c Mat. 6. 24.*

*d Iob 31. 24.*

*e Gen. 12. 1.*

*f Hieron. epist. ad Eustochium de cust. virginitat.*

*g Epist. Hieron. concini suo.*

*h Jerem. 22. 29.*

*i Meditat. cap. 3.*

*k De Abraham. Patriarch. lib. 2. cap. 7.*

*l Heb. 11. 13.*

<sup>m</sup> *Act. 3. 21.*

in we were bred, but wee must forget our fathers house, forsake this homestall and seeke for another in the spirituall Canaan, one to come in the celestially Hierusalem above, where Christ sitteth at the right hand of God. Above is a place opposite to this earth, it is heauen of heauens, Eph. 4. 10. <sup>m</sup> for the heauen must containe him vntill he come to iudge the quicke and the dead. How then is Christs body with all dimensions in the blessed Eucharist? it sits at the right hand of God in heauen, and therefore doth not descend downe to vs, but we must ascend vp to it according to that of the old Church, and as yet retained in the Popish Missal, *sursum corda*, lift vp your hearts, set you affections on things above, not on things below; flie with the wings of faith and deuotion as Eagles into heauen, where the body of Christ sitteth at the right hand of the Father: and this I take to bee the true reason, why the Church of England hath allotted this Scripture for *Easter day*, that comming to the Lords table, we may not onely gaze vpon the visible signe, but so set our affections on things above, that we may be made partakers of inuisible grace. See before *sursum corda*, *Zacharius in loc.* *Caluin institut. lib. 4. cap. 17. §. 36.* Church hom. concerning the worthie receiuing of the Sacrament. *part. 1. Beza antithes. Papisim. & Christianism. §. 11.*

<sup>n</sup> *Anselmus & Caietan. in loc.*

<sup>o</sup> *Hosea 13. 9.*

<sup>p</sup> *Primasius in loc.*

<sup>q</sup> *Gorran: & Calvin. in loc.*

<sup>r</sup> *Bullinger apud Marlorat. in loc.*

<sup>s</sup> *Anselmus.*

*Mortifie your earthly members, fornication, uncleannes]*  
<sup>n</sup> The whole corrupt masse of wickednesse is the body of sinne, fornication, uncleannesse, vnnatural lust, euill concupiscence, couetousnesse, members of this body; called our, because *o perditio tua ex te Israel*, p. all sins in vs are from vs: *Omnia mea mala pure mala sunt & mea*, saith *Hugo* the Cardinall: and *earthly*, for that they raigne in men earthly minded, and hinder our heavenly conuersation, and therefore such hands are to be cut off, and such eyes ought to be pulled out. It is not said *occidite*, but *mortificate*; we must not destroy nature by casting our selues out of the world, but mortifie sinne by casting the world out of vs;

<sup>t</sup> *Hac membra vestra, qua non ad naturam hominis, sed ad corpus*

*corpus peccati pertinent, mortificate, scilicet non membratura vestra, qua Deus creauit, sed membra corporis peccati, qua vos fecistis, extinguite, ne uiuant in uobis amplius.*

Hitherto concerning aduertisements, I proceed to the powerful arguments enforcing the same; the first is taken from the word *resurrection*.

*If ye be risen againe, &c.* A new life doth require new manners, if then ye be risen from the death of sinne to the life of grace, ye must talke with new tongues, and walke in new waies, as being new creatures in Christ created vnto good workes. He then that encreaseth in faith, and groweth in grace, and sprouteth in heavenly meditations higher and higher, is assuredly risen againe; but he that walketh in his old waies, and groweth from bad to worse, growing euery day downward, is stil dead and buried in the Golgotha of the world: a couetous muckeworme that digs in the earth, as an hog, & then entombs himselfe like a mole, cannot be said to be risen againe, for *cumulus* is *tumulus*, his mind is shut in his chest as a dead body buried in a coffin: a voluptuous man is not risen againe, for he that liueth in pleasure is a dead although he liue. The proud man hath his thoughts aboue, and yet not risen againe, the top of his ambition is not heavenly but earthly, risen against Christ, not risen with Christ.

Now we rise with Christ

} two waies,	Sacramentally.
	Effectually.

The dipping in holy Baptisme hath three parts, the putting into the water, the continuance in the water, and the comming out of the water: the putting into the water doth ratifie the mortification of sin by the power of Christs death, as *Paul*, Rom. 6. 3. *Know ye not that all wee which haue been baptised into Iesus Christ, haue been baptised into his death, & that our old Man is crucified with him?* The continuance in the water notes the buriall of sinne, to wit, a continual encrease of mortification by the power of Christs death and buriall. Rom. 6. 4. The comming out

<sup>t</sup> Melancthon.  
in loc.

<sup>u</sup> Mark. 16. 17.

<sup>x</sup> Mat. 2. 12.

<sup>y</sup> 2. Cor. 5. 17.

<sup>z</sup> Ephes. 2. 10.

<sup>a</sup> 1. Tim. 5. 6.

<sup>b</sup> Psal. 2. 2.

<sup>c</sup> Zanch. in loc.

<sup>d</sup> Perkin anr.  
cat. cap. 33.



° Theophylact.  
in loc.

£ Rom. 6. 4. and  
Coloss. 2. 12.

§ 1. Pet. 2. 24.

h. postil. in loc.

i Primasius in  
loc.

k Apud. August.  
epist. 36.

l Reusner. in  
symbolis.

m Alexander ab  
Alexandro. lib.  
2. genial. dierum  
chap. 25.  
n Ambros. de  
bono mortis.  
cap. 12.

of the water figureth our spiritual resurrection and uiuification to newnesse of life by the power of Christs resurrection, & that like as Christ was raised up from the dead by the glory of the Father, euen so we should walke in newnesse of life.

We promised in our baptisme to forsake the vain pomp and glory of the world with all couetous desires of the same, so that if we set our affections on earthly things, & not on the things aboue, what are we but *foedi fragi*, such as haue broken our word and vow to God? Secondly, Gods elect are risen againe with Christ effectually; for as the burgesse of a towne in the Parliament house beareth the person of a whole towne, and what hee saith, the whole towne saith, and whatsoeuer is done to him is also done to all the towne: So Christ vpon the crosse stood in our place and bare our person, and whatsoeuer hee suffered we suffered, and when he died all the faithfull died in him, and as he is risen againe, so the faithfull are risen in him. It is therefore meet the members should follow the head, seeking the things aboue, where Christ sitteth on the right hand of God. I conclude this argument in the words of *h Gorran*, *Status vigoris quia surreximus, locus honoris quia sursum, affectus amoris quia ubi Christus est; ergo statius potest, locus prodest, amor adest.*

Yea are dead i to the world, but aliue to God through heauenly conuersation, according to that of *k Paulinus*:

*Vive, precor, sed vive Deo, nam viuere mando*

*Mortis opus, viua est viuere vita Deo.*

*l Vive Deo gratus, toto mundo tumultus,*

*Crimine mundatus, semper transire paratus.*

Your life is hid in Christ with God] This }  
may be construed of our life, }  
Natuall.  
Spirituell.  
Eternall.

This mortal is so full of miseries and mischieses, as that the *m* Thracians vsed to lament at the birth and reioyce at the buriall of their friends; *n an non hac regio mortuorum ubi umbra mortis, ubi porta mortis, ubi corpus est mortis:*

our

our diseases and disasters are such, as that euen our naturall life many times is hid, but Christ is the resurrection and the life, the great Phisitian able to wound and make whole whom he list.

The life spirituall is hid in God much more; for as trees in stormie winter, so good men in tempests and anguish of soule seeme to be dead, not onely to the world, but euen to themselues.

<sup>r</sup> *Eutychus* is an emblem of a Christian in temptation, hee fell from an high loft and was taken vp dead, and so reputed of all that were present, but *Paul* laid himselfe vpon him, and embraced him, and found life in him, and set him on his legs again; so though a man fall high from heavenly grace, to the very pit of hell, if it were possible, yet he may be raised againe by some skilfull and painfull *Paul* applying the comforts of the Gospell, and shewing that his life is not altogether extinguished, but *hid onely with Christ in God*.

Lastly, this may be well expounded of our eternal life; for albeit we be now the sonnes of God, yet *it doth not appeare what we shall be*, that is, hid in Christ with God.

<sup>r</sup> The pearle cannot be found vntill the shell of the fish be broken; our glory cannot be seene ouershadowed with this mortalitie; but whensoever Christ which is our life shall shew himselfe, then shall we also appeare with him in glory. *Come Lord Iesu, come quickly. Amen.*

o *Ioh. 11. 25.*  
p *Deut. 32. 39.*

q *Anselmus*  
*in loc.*

r *Act. 20. 9. 10.*

s r *Epist. Iohn*  
3. 2.

t *Theophylact.*  
*in loc.*

### The Gospell. Iohn 20.1.

*The first day of the Sabbaths came Mary Magdalen early (when it was yet dark) unto the sepulchre, &c.*

**I**N this Gospell is commended vnto vs the durifull and deuout behauiour of a religious woman called *Mary Magdalen*, and of two louing disciples *Peter* and *Iohn* toward their late deceased Lord Iesus Christ.

The

The deuotion of *Marie Magdalen* is scene, } 1. In comming to the sepulchre.  
 } 2. In communicating what she saw at the sepulchre.

The deuotion of } Running to }  
*Peter and Iohn* } Going into } the sepulchre.

All which duties of all parties as they were performed in good haste, so they proceeded out of a good heart, being earnest as early.

"Euthymius & Maldonat. in Mat. 28. & Iansen. concord. cap. 145.

\* Malat. 4. 2.  
 \* Euseb. Emisen. hom. 6. de pascha.

*The first day of the Sabbaths*] "All the weeke-daies are called sabbaths in honor of the seventh which is *the Sabbath*, as Luk. 18. 12. *Nos uero dicimus sabbatum*, that is, I fast twice in the weeke: so Sabbath is vsed Act. 20. 7. and 1. Cor. 16. 2. the first day then of the Sabbath is the first day of the weeke; the which according to the Iewes computation is our *Sunday*, so called in memoriall of our Saviours blessed resurrection, who being the \* Sun of righteousness arose this day, *non ab oriente sed ab occasu*, not from his rising, but from his fall, from death, hell, graue; the Iew gaue God the last, but the Christian honors him better with the first day of the weeke.

It is objected out of Math. 28. 1. that *Marie* came not to the sepulchre in the beginning of the morning on Sunday, but rather at euening on Saturday. For the reconciling of the foure Euangelists in this point, I referre the Reader to S. *August. de consensu Euangelist. lib. 3. cap. 24. Aquin. part. 3. quest. 53. art. 2. Baron. annal. tom. 1. fol. 196. 197. Iansen. concord. cap. 145. Marlorat. Maldonat. English. gloss. in Mat. 28.*

\* 2. King. 4. 34.

We must vse the Scriptures as \* *Elisha* did the Shunamites child, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Euangelist with Euangelist, translation with translation, and meditate thereon day and night vntill wee find the truth, and as it were put spirit into the dead letter.

I must entreate you therefore first to confer *Matthew* with *Moses*; euening, *Gen. 15.* doth signifie the whole night, all the time from the Sunne setting vntill the Sun rising, *the euening and the morning were the first day.* So that whereas *Matthew* reports *Marie* came to the sepulchre in the euening of the Sabbath, his meaning was not that shee came on Saturday night, but on Sunday morning, as his words import, *In the euening when the first day of the weeke began to dawne*, that is, as our Euangelist, *early when it was yet darke.*

2 The text original is not *ιαρινε δι σαββατον*, but *ιηη δι αυθις*, and that as <sup>a</sup> *Gregorie Nissen* a Grecian borne construeth it, is *transacto Sabbatho*, when the Sabbath was ended, as *Beza* translates, *extremo Sabbatho*, in the latter end of the Sabbath: this exposition is allowed of <sup>b</sup> *Hierome*, <sup>c</sup> *Ambrose*, *Masculus*; and lest wee should doubt of it, auowed by *S. Marke* chap. 16. 1. *When the Sabbath day was past, Mary Magdalen &c.*

3 For the better concordance betweene *John* and *Matthew*, note the difference betweene the Iewes and Romans in their computation. The Iewes accounted the naturall day from euening vnto euening, as it is euident, *Luke 23. 54.* where it is said that the Sabbath *drew on*, when Christ was buried, but hee was entombed on Friday, so that according to their account, when it was dark on Friday, the Sabbath on Saturday began; but the Romans did reckon the naturall day from the morning vnto morning, <sup>d</sup> *ab ortu solis ad sequentem ortum*: If our Euangelist follow the Iewes, and <sup>e</sup> *Matthew* the Romans in their account, *distingue tempora, & conuenient omnia.*

So that now the text is cleare, *Mary Magdalen* when the Sabbath was ended, on the first day of the week came to visit Christs sepulchre; <sup>f</sup> she knew very well, where *Ioseph* had laid his precious body, but shee came not with her spices and oynments vntill the Sabbath was past: in which <sup>g</sup> interpreters haue noted her zeale to bee wel ordered and discreet: first she did serue God, and then obserue

<sup>a</sup> *Orat. 1. de resurrectione Christi.*

<sup>b</sup> *In Marcum 16.*

<sup>c</sup> *In Luc. 24.*

<sup>d</sup> *Beza in Mat. 28. 1.*

<sup>e</sup> *English gloss. in Mat. 28.*

<sup>f</sup> *Mark. 15. 47.*

<sup>g</sup> *In Luc. 23. 56*



serue men, first praise the liuing Lord according to law, then visit her dead Lord according to loue.

Many men in our age performe lesse necessary duties at such houres of the Sabbath as they should worship God in his holy Temple. Nay some ruffins are so prophãe, that they thinke Easter day, wherein they were made partakers of Christs heauenly Supper; to bee the most conuenient time for gossiping and drunkenness. Assuredly the Christians in *Prester Iohn* his country shal rise vp against vs in the last day, <sup>h</sup> who may not after the receiuing of the Sacrament vnder paine of grieuous punishment, so much as once spit vntill the going downe of the Sunne; whereas vnruely rake-shames in more ciuil countries endued with a greater portion of knowledge drowne Christ at the tauerne, whom they receiued in the temple.

*Early* ] Mary did seeke Christ in the first day of the weeke and first houre of the day, but many defer to seeke the Lord vntill the last weeke of their life, the last day of the weeke, the last houre of the day, the last minut of the houre. It is an exorbitant course while the ship is sound, the tackling sure, the pilot wel, the sailers strong, the gale fauourable, the sea calme, to lie idle at rode, carding, dicing, drinking, burning the seasonable weather, & when the ship leaked, the pilot sicke, the mariners faint, the stormes boysterous, and the sea a turmoile of outragious surges, to lanch forth and hoist vp saile for a voyage into far countries; and yet such is the skill of euening repen- ters, who though in the morning of youth, and soundnes of health, and perfit vse of reason, they cannot resolute to weigh the anchor and cut the cable that withholds them from seeking of Christ; neuerthelesse they feed themselves with a strong perswasion, that when their wits are distracted, their senses astonied, all the powers of the mind and parts of the body distempered; then forsooth they think suddely to become saints at their death, how- soeuer they demeaned themselves as diuels all their life.

Let vs awake from sinne with *Dauid* <sup>i</sup> early, rise with

<sup>k</sup> *Samuel*

<sup>n</sup> *Mat. Dresse-  
rus cited by Jo.  
Perie descrip-  
tion of Afric.  
pag. 400.*

<sup>i</sup> *Tsal. 57.9.*

<sup>k</sup> *Samuel* early, with <sup>l</sup> *Abraham* send away *Hagar* early. with <sup>m</sup> *Christ* and his audience come to the Church early, seeking the Lord with this holy woman early.

When it was yet darke] *S. Iohn* heere doth seeme to contradict *S. Marke*, reporting that *Mary Magdalen* came to the sepulchre, when the Sunne was rising. For the reconciling of these places, <sup>n</sup> *Ambrose* is of opinion that diuers women came at diuers times. <sup>o</sup> *Hierome* and <sup>p</sup> other hold that the women came foure times, according to the different reports of the foure Euangelists, namely, that first they came in the euening, as *Matth.* chap 28. secondly, when it was darke, as *Iohn* heere: thirdly, in the morning early, as *Luke* chap. 24. fourthly, when the Sun was rising, as *Mark.* chap. 16.

But the most and best expositors haue determined that these deuout women came but once, and that in the morning early, when it was darke, they began to set out of their lodging, but they <sup>q</sup> continued in their iourney, and abode about the tombe till it was <sup>r</sup> twilight, and saw the stone taken away from the sepulchre.

As the former clause shewed *Magdalens* good haste, so this her good heart, being (as *Origen* speakes) *mulier non mulier*, a woman endued with manly courage and cariage; shee might haue feared that her selfe and her companie could not remoue the tombe-stone; or if they could, that the souldiers, who garded the place, would not haue suffered it; or if they would haue been content, it was vncomfortable for a fillie woman in the night to view the dead corps of so louing a friend. Yet *Magdalen* a woman, a timorous woman, accompanied onely with some few of her own sex, as *S. Mark* reports; as our Euangelist, iourneying alone came to the graue with spices and sweete oyntments, when it was darke. O the riches of Gods infinite mercy! that so foule a sinner should proue so faire a Saint; that *Magdalen*, sometime an harlot, should precede in this good office *Mary* the mother of *Christ* alwaies a virgin; that a woman in this point of

valour

<sup>k</sup> *I. Sam.* 17. 12.

<sup>l</sup> *Gen.* 21. 14.

<sup>m</sup> *Iohn* 8. 2.

<sup>n</sup> *In Luc.* 24.

<sup>o</sup> *In Matth.* 28.

<sup>p</sup> *Consule Maldonat. in Mat.* 28.

<sup>q</sup> *Rabanus apud Thomam & Calvin. apud Marlorat. in Mat.* 28. *idem Iansen. concord. cap.* 145.

<sup>r</sup> *Augustin. de consen. euangelist. lib.* 3. *cap.* 24.

valor and vertue should be more forward then *Peter* the most louing Disciple to Christ, and *John* the best beloued of Christ. O the deepenes of the riches, both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out!

*And saw the stone taken away from the graue* It is recorded by <sup>c</sup> *Matthew* that *Ioseph of Arimathea* tooke the body of *Iesus* and wrapped it in a cleane linnen cloth, and put it in a new tombe which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed. All which vndoubtedly *Magdalen* well obserued as she was sitting against the graue, it might therefore perplex her much in this holy businesse, how shee should roll away the tomb-stone, and so purchase a sight of her best beloued Master. But almighty God, who giueth his angels <sup>u</sup> charge ouer his children, that they hurt not their feet against a stone, sent a messenger from <sup>x</sup> heauen to roll backe that huge stone for her. Euen as a louing father, when hee carieth his little childe to a towne, will suffer him to walke in the plaine and faire way, but when hee comes vnto slippery paths, he takes him by the hand, and in dirtie passages beares him in his armes, and when hee comes to a stile lifts him ouer easily; so God our heauenly Father vscth vs his deare children; if wee shall endeavour to goe so farre as we may, so fast as wee can in the plaine way to the celestiall Hierusalem, hee will assist vs in dangers, and help vs ouer stiles, he will remoue blocks and hindrances in our passage, the great stone parting Christ and vs, euen while wee least thinke of it, shall bee rolled away,

<sup>r</sup> *Act*.9.40.

<sup>2</sup> *2.King*.13.21.

Againe, in that *Mary* saw the stone taken away, note that Christ rose the first day of the Sabbath early: to shew that he was very God, he rose againe: to shew that he was very man, he rose againe the third day. That a liue man should raise a dead man, as *Peter* did *Tabutha*, was wonderfull: that a dead man should raise another dead man, as the bones of <sup>z</sup> *Elisha* did the Moabite, was more wonderfull:

wonderfull; but that a dead man should raise himselfe, as Christ on this day, was most wonderfull. Assuredly none could doe this but hee who said, <sup>a</sup> *I am the resurrection and the life*: <sup>b</sup> *Power I haue to lay downe my life, and power to take it againe.*

But his resurrection was deferred vntill the third day, to demonstrate that he was very man; <sup>c</sup> for if hee should haue presently risen, his death would haue been thought no true death, and so by consequence his resurrection no true resurrection. As then it was often told by himselfe, and foretold by other, he rose the third day, and that as it is in the text, *early*: for as he was crucified *ad uesperascente iam die*, when the Sunne was going to bed, to signifie that by his death, he would destroy the workes of darknes, & *tenebras culpa & pœna*, both the inward darknes of sinne and outward darknes of hell, as <sup>d</sup> *Aquin* wittily; so hee rose when the Sunne began to shine, that hauing conquered the kingdome of darknes, he might bring vs vnto light and life euerlasting. <sup>e</sup> *Sicut enim primi dies propter futurum hominis lapsum à luce in noctem, ita isti propter hominis reparationem à tenebris ad lucem computantur.*

Then she ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and said, *They haue taken away the Lord out of the graue.*] As the people said, <sup>g</sup> *Is Saul among the Prophets?* Euen so may wee wonder at this and say, *Is Magdalen among the Preachers?* <sup>a</sup> a tutor of those great Doctors, who were to teach all the world; <sup>\*</sup> *apostolorum apostola*? the apostles apostle? Yes surely, *Magdalen* made the first sermon that euer was of Christs resurrection, and this her fact had some referēce to *Eues* fault; <sup>h</sup> a woman was the first messenger of this our ioy, because a woman was the first minister of that our sorrow.

Wee cannot tell where they haue laid him] As *Magdalen* is a paterne of much vertue, sparing neither paine nor cost in visiting our Sauours sepulchre; so likewise a president of some weakenes, in that she could not finde Christ at

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this

<sup>a</sup> *Iohn* 11.25.  
<sup>b</sup> *Iohn* 10.18.

<sup>c</sup> *Aquin.* 3. part.  
quæst. 53. art. 2.  
& *Euseb.* Emis.  
hom. 2. de sym-  
bolo.

<sup>d</sup> *Vbi supra.*

<sup>e</sup> *Augustin.* de  
Trinit. lib. 4.  
cap. 6.  
<sup>f</sup> *Ephes.* 5. *Eratis*  
aliquando tene-  
bre, nunc autem  
lux in Domino.

<sup>g</sup> *1. Sam.* 10. 11.

<sup>\*</sup> *Caietan.* in loc.

<sup>h</sup> *Greg.* Nyssen.  
oras. 2. de resur-  
rect. Christi.



<sup>i</sup> *Esay. 55. 6.*

<sup>k</sup> *Apocal. 10. 6.*

<sup>l</sup> *Luke 2. 46.*  
<sup>m</sup> *Matth. 18. 20*  
<sup>n</sup> *Euthymius in loc.*

<sup>o</sup> *Theophylast. in loc.*

<sup>p</sup> *Lib. 14. com. in Ioan.*

<sup>q</sup> *Marlor. in loc.*

this time, though she sought him earnestly and early, because she did erre in two circumstances, as the glorious Angels intimate, *Luke 24. 6.* first in her *quando, surrexit*; then in her *vbi, non est hic*. Let vs therefore seeke the Lord when hee may be found, and where hee may be found. There is a time wherein he may be found, but if we neglect it there shall bee <sup>k</sup> no more time. The wicked old world had a time to seeke the Lord while *Noe* preached: *Sodome* had a time while *Lot* visited: *Hierusalem* had a time while *Christ* conuersed in her: *Dines* had his time while *Lazarus* lay at his gate: *Iudas* had his time while *Christ* reprobued him. If the filthie Sodomites, if the rich Glutton, if treacherous *Iudas*, if proud *Pharao* were now aliue; what would they doe, what would they not doe, to seeke the Lord while hee may be found, and to call vpon him when he is neere? Nothing would be so much esteemed as a trice of time, which heretofore by daies, weekes, moneths, yeeres, was lauishly misspent. Againe, wee must seeke *Christ* in the right *vbi*, *Christ* is not to be found in the furrowes of earth, in hell, or graue: we must not seeke a dead *Christ*, but a liuing *Christ*, in his works, in his word, in his Sacraments, in his house, there we shall be sure to finde him in the midst of them that <sup>l</sup> preach, in the midst of them that <sup>m</sup> pray.

*They ranne both together* <sup>n</sup> In like zeale to *Christ*, and loue one to other, and yet each outstripped other, *John* in going to, *Peter* in going into the sepulchre. *John* doth resemble the contemplatiue, *Peter* the practiue. The contemplatiue person is more nimble in his wit, the practiue more quick at his worke: *John* did runne faster, but *Peter* did goe surer: or, as <sup>p</sup> *Rupertus*, *John* did figure the Iewes, *Peter* the Gentiles. The Iewes came to *Christ* sooner, yet the Gentiles ouertaking them were the sounder: *I haue not found* (saith he that knew best) *so much faith in Israel*, *Matth. 8. 10.*

*When hee had stooped downe hee saw the linnen clothes* <sup>q</sup> None but humble men and meeke can see these mysteries

ries. He that will not stoope at Christs graue, shall neuer be made partaker of his death and resurrection. *He went not in* <sup>r</sup> *Aut his contentus, aut tremore detentus.* But Peter following him went into the sepulchre, and saw the linnen clothes lying, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. As the followers & friends of Christ, so the cruell enemies and foes of Christ became preachers of his glorious resurrection, as <sup>r</sup> *Calvin* truly, *vel tacendo, vel mentiendo.* Some by silence did seeme to confesse it; other by reporting an incredible tale did more strongly confirme it. The grand lie first inuented by the rulers, & after broched by the souldiers, impudently to disgrace the truth of our Sauours resurrection (as S. <sup>r</sup> *Matthew* reports) is, that the Disciples came by night and stole him away while we slept. <sup>u</sup> *O mali! o pessimi! aut vigilabatis & custodire debuistis, aut dormiebatis & quid factum sit nescitis?* O senselesse vntruth! either you were asleep or awake; if asleep, how did ye know that his Disciples had taken him away by night? if awake, why did ye not guard the tombe? Ye could not be vnable, for <sup>x</sup> the watch was strong; ye will not, I am sure, be thought vnwilling, for then either you were cowards or traitors, or both; in not vsing your hands, arrant cowards; in not imploying your tongues in raising the towne to surprise the bodie, ranke traitors.

Againe, if theeeues had stollen him away by night, y they would not haue left the fine linnen clothes in the graue, neither could they gaine so much leisure as to loose the feete, vnbinde the head, and disrobe the bodie, leauing *the napkin that was about his head in a place by it selfe.*

The Gospell and Epistle concord in euery point: for if Christ be risen and not here, then *Mary Magdalen* must not set her affections on things earthly, but seeke the things aboue, where Christ sitteth on the right hand of God.

<sup>r</sup> *Euthymius in loc.*

<sup>r</sup> *Institut. lib. 3. cap. 25. §. 3.*

<sup>r</sup> *Matth. 28. 13.*

<sup>u</sup> *August. hom. 36. tom. 10. fol. 351.*

<sup>x</sup> *Mat. 27. 65. 66*

<sup>r</sup> *Gregor. Nyssen. orat. 2. de resurrectione Christi. & Caietan in loc.*

The Epistle. 1. Iohn 5. 4.

*All that is borne of God ouercommeth the world, &c.*

**W** Herein obserue { 1. A proposition: *All that is borne of God ouercommeth the world.*  
 2. An exposition, how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Christ, who doth ouercome: *this is the victorie, that ouercommeth the world, euen our faith;* and this faith is sealed vnto vs by the testimoniall

of three witnesses in { Heauen, the { Father,  
 { Sonne,  
 { Holy ghost.  
 { Earth, { The Spirit,  
 { Water,  
 { Blood.

*If then wee receiue the witnesse of men, which often lie, let vs embrace the witnesse of God, which is greater, euen truth it selfe, for hee that doth not belecue makes God a lier, but he that belecueth hath eternall life.*

*All that is borne* Saint Iohn doth not vse the masculine gender, *he that is borne*, nor the feminine, *she that is borne*, but the neuter, *all that is borne*; <sup>2</sup> because there is in our spirituall generation no distinction of sex: Gal. 3. 28. *There is neither male nor female, but yee are all one in Christ Iesus*; and this (as <sup>a</sup> Rupertus obserued) is of greater emphasis, *all that is borne of God, of whatsoeuer sex, countrey, condition, ouercommeth the world.*

Not all that is borne, but *all that is borne of God*; wee are borne the sonnes of wrath, and seruants to the world, but new borne to be conquerors of earth and heires of heauen; I say borne <sup>b</sup> *not of blood, nor of the will of the flesh, nor of the will of man, but of God*: <sup>c</sup> our conception is by the

<sup>2</sup> Aquin. & Lorinus in loc.

<sup>a</sup> Com. in verba Ioan. 6. 37. omne quod dat mibi pater.

<sup>b</sup> Iohn 1. 13.  
<sup>c</sup> Sarcenius in loc.

the seede of his word through the powerfull operation of his holy spirit: our <sup>d</sup> birth is our baptisme; the Church is our nurse, the breasts all of vs sucke, the two Testaments, our meate the pure milke thereof, our growth increase of grace, riches, heauenly treasures, end, euerlasting life.

There is a prouerbe in Italie, that it were good for men to bee borne wise, or twice; now wee can <sup>e</sup> not bee borne spirituallie wise, and therefore wee must bee borne twice; first borne that wee may come into the world, then againe borne that wee may overcome the world.

*Overcommeth* In the present, for albeit in other battels euerie souldier must stand to the fortune of the warres, *aut fors, aut mors*: <sup>f</sup> yet in our spirituall fight, a Christian may conquer euen while hee doth march. I write vnto you young men, because yee haue overcome the wicked; we triumph when we fight, *pugna tantum, & certa victoria*: not because the battell is ended; (for wee must <sup>h</sup> wrestle still against flesh and blood, against principalities and powers, as wee promised in our Baptisme, wee must manfully fight vnder Christs banner against sinne, the world, and the diuell, and so continue Christs faithfull souldiers vnto our liues end:) but all that is borne of God ouercommeth the world, because our grand-captaine Christ hath already won the field, and obtained victorie for vs, *ego vici mundum*, in the world ye shall haue affliction, but be of good comfort, I haue overcome the world.

Yet, <sup>k</sup> let not him that girdeth his harnessse, boast himselfe, as hee that putteth it off. For when <sup>l</sup> Agamemnon said, *uictor timere quid potest?* answer was made by Cassandra, *quod non timet*; wee may not bee secure, but serue God in <sup>m</sup> feare, though wee fight in faith; as our Captaine, <sup>n</sup> watch and pray, lest your <sup>o</sup> aduersarie deuoure you, continue, <sup>p</sup> fighting a good fight, hauing faith and a good conscience.

<sup>d</sup> Gregor. Nyssen.  
orat. 1. de resur-  
rect. Christi.

<sup>e</sup> *Fiunt non nascuntur* Christiani.  
Hieron. epist. ad Leticiam.

<sup>f</sup> Marlorat. in  
Iohan. 16. 33.

<sup>g</sup> 1. Epist. Ioh. 2. 13.

<sup>h</sup> Ephes. 6. 12.

<sup>i</sup> Iohn 16. 33.

<sup>k</sup> 1. King. 20. 11  
<sup>l</sup> Seneca in Agamemnon. Act. 4.

<sup>m</sup> Philip. 2. 12.

<sup>n</sup> Matib. 26. 41.

<sup>o</sup> 1. Pet. 5. 8.

<sup>p</sup> 1. Tim. 1. 18.



<sup>a</sup> 1a loc.

<sup>r</sup> Walsingham  
in Ric. 2.

<sup>f</sup> Cap. 2. 15.

<sup>r</sup> John 17. 14.

<sup>u</sup> Epist. 52.

<sup>x</sup> Augustin. in  
Psal. 38.

<sup>y</sup> Clem. Alexan.  
Strom. 2. ipse  
Laidem habeo,  
alij habentur à  
Laide.

<sup>z</sup> Luk. 10. 40.

<sup>a</sup> Bacholzevius.  
in Chron. p. 824.

<sup>b</sup> 1. Epist. Ioh. 2.  
15.

<sup>c</sup> Ioha 12. 31.

<sup>d</sup> Corinus in loc.

<sup>e</sup> Job 7. 1.

<sup>f</sup> Gen. 3. 15.

The world is overcome two waies, as <sup>a</sup> Aquin pretilie but not pithilie, *abijciendo, subijciendo*, by forsaking it in a contemplatiue course, by subduing it in an actiue; but herein *Aquin* speakes like a Frier, <sup>r</sup> Ergo a lier: I therefore correct his glosse, saying, that wee neede not *obycere*, but onely *subycere*, not vterly leaue, but onely not *loue the World*, as Saint *Iohn* in this <sup>f</sup> epistle, being in the world, but yet not <sup>r</sup> of the world; riches and honour be good seruants, but bad masters, as <sup>u</sup> *Augustine* sweetly: they must be *subdita non pradita, sequentia non ducenia*: hee that greedily followeth and hunteth after the world, is overcome of the world, <sup>x</sup> *dum vult esse prado fit prada*, but he that suffers onely the world to follow him, vsing it as <sup>y</sup> *Aristippus* did *Lais*, ouercomes the world in being greater then the world.

A meere contemplatiue Monke, in shunning some occasions of euill, flieth in a manner all occasions of doing good, against the rules of nature and scripture; for the one sheweth a man is not borne for himselfe; the other, that a Christian ought to bee seruant vnto all, as *S. Paul* expressely, Galat. 5. 13. *By loue serue one another*, hee that is borne of God ouercomes the world in being a new man, not in being no man: as a man, hee must bee like <sup>z</sup> *Martha*, cumbr'd with much busynesse; as a new man like *Mary*, chusing the better part. <sup>a</sup> *Abraham Ortelius* vsed in stead of an embleme the worlds globe with this inscription, *Contemno, & orno, mente, manu.*

*The world.* That is, the <sup>b</sup> things of the world, and the <sup>c</sup> prince of the world with all <sup>d</sup> their complices; he that is borne of God is deliuered from the hands of all his enemies, that he may serue God in holinesse and righteousness all the daies of his life without feare.

The martiall termes, *ouercome* and *victorie*, shew that our life is a continual <sup>e</sup> warfare vpon earth, al <sup>y</sup> are borne fight, all that are borne of God overcome; the <sup>f</sup> serpent doth sometime bruse our heele, & so fall vs, and happilie foile vs, but Christ our Generall hath broken his head, by  
whose

whose power and victorie wee shall tread downe Satan vnder our feet: a Christian therefore must put on the resolution of King *Alfred*, of whom our *Chronicle*:

*Si modò victor eras, ad crastina bella pangebās.*

*Si modò victus eras, ad crastina bella parabas.*

And this is the victorie] <sup>h</sup> Faith is the meanes of the victorie: for albeit *opera bona vincunt. executiue, sola tamen fides imperatiue*, faith <sup>i</sup> *Caietan*, in ouercomming the world good works as vnderling souldiers execute something, but faith vnder Christ commands all as a Capitaine: yea faith is head and hand too, striking the conquering stroke with the sword of the Spirit.

In our spirituall warfare wee fight against foure enemies especially, the world, the flesh, the diuell, and death.

All the worlds armie consists of <sup>k</sup> two wings: } Aduersitie on the left hand.

} Prosperitie on y<sup>e</sup> right.

Hee that beleeueth in Christ ouercommeth both, as Christ, who liuing in the world renounced prosperitie, and endured aduersitie; <sup>l</sup> *Omnia bona terrena contempsit, ut contemnenda monstraret, & omnia terrena mala sustinuit, quae sustinenda praecepibat, ut neque in illis quæreretur felicitas, neque in istis timeretur infelicitas.* A Christian then that followeth our Sauours example remembers in want his <sup>m</sup> treasure in heauen, in dearth his conscience is a <sup>n</sup> continuall feast, in banishment hee lookes for <sup>o</sup> another citie to come, <sup>p</sup> whose builder and maker is God; in all these things a Christian is a victor, yea more then a conqueror, *Rom. 8. 37.*

As for enticing prosperitie, that vsually doth assault vs more dangerously then affliction. As <sup>q</sup> *Augustines* notes, *Homo victus in paradiso, victor in stercore.* Ioh was a conqueror on a dunghill, whereas *Adam* was ouercome by Satan in paradise, and the Church saith, *ecce in pace amaritudo mea amarissima*, for so the vulgar Latin, in my hap-pines my griefe was most bitter, as <sup>r</sup> *Bernard* expounds it;

M 4

Amara

<sup>g</sup> *Huntingdon. hist. lib. 5. in vita Alfredi.*

<sup>h</sup> *Sarcerius in loc.*

<sup>i</sup> *In loc.*

<sup>k</sup> *Aquin. in loc.*

<sup>l</sup> *Augustin. de catechizandis rudibus, cap. 22.*

<sup>m</sup> *Matth. 6. 20.*

<sup>n</sup> *Prov. 15. 15.*

<sup>o</sup> *Heb. 13. 14.*

<sup>p</sup> *Heb. 11. 10.*

<sup>q</sup> *In Psal. 34.*

<sup>r</sup> *Esay. 38. 17.*

<sup>s</sup> *Ser. 33. in Cantic. & ser. ad pastores in Synod.*

*Amar prius in nece martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum:* At the first, she had griefe in the death of her martyrs; afterward greater griefe in her conflict with heretikes; in proceſſe of time, being in peace, she was grieved moſt of all in the loosenes of her children, and ſo the world gained of the Church more by prosperitie then aduerſitie; yet he that is borne of God ouercommeth alſo this wing:  
 \* By faith Moſes, when he was come to age, refused to be called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.

The fleſh is not a forren foe, but an homebred enemy, fighting not as a tall ſouldier, but as a craſtie traitor rebelling againſt the ſpirit, *Dalila* in *Sampſons* boſome, *Inda* in *Chriſts* companie; like the <sup>u</sup> moth in a garment, it is bred in vs and daily cheriſhed of vs, and yet it frets and deſtroyeth vs.

\* *Quis nescit autem quanta corruptela sit  
 contaminata carnis ac solubilis?  
 Sordet, tumescit, liquitur, foetet, dolet,  
 inflatur ira, soluitur libidine, &c.*

Yet he that is borne of God abſtaineth from fleſhly luſt and ſinneth not, as our apoſtle proues in this <sup>z</sup> epiſtle. See the Goſpell, *Dom.* 15. poſt *Trinit.*

The diuell is our arch-enemy, being indeed the chiefe commander of all forces againſt vs, even the <sup>a</sup> prince of darknes, a watchfull and a wrathfull enemy; yet he that hath the ſhield of faith is able to quench all his fierie darts, *Ephes.* 6. 16. His greateſt canon ſhot againſt vs is, that wee are grieuous ſinners, in which hee giueth euerie one that is borne of God <sup>b</sup> armour and weapons againſt himſelf, that with his owne ſword, we may cut his owne throte. For Chriſt gaue himſelf for our ſins, *Gal.* 1. 4. If I were righteous and had no ſin, then I ſhould not <sup>c</sup> neede Chriſt. Why then, O peeuish holy Satan, wilt thou make me turne puritane? and ſo ſeek righteouſnes in my ſelfe,

+ M

when

\* *Heb.* 11. 24.<sup>u</sup> *Gregor.*\* *Prudentius*  
per *ſtephan.*  
*hym.* 10.<sup>y</sup> *1. Pet.* 2. 11.<sup>z</sup> *Cap.* 3. 9.<sup>a</sup> *Ephes.* 6. 12.<sup>b</sup> *Luther, in Gal.*  
*latb.* 1. 4.<sup>c</sup> *Matth.* 9. 12.

when in very deed, I haue nothing in me but finnes, and, as thou saist in this truly, grieuous finnes; alas they be no trifling but terrible finnes against the first and second table: but I flie to Christ the lambe of God, who takes away the finnes of the world, <sup>d</sup> who loved me and gave himselfe for me, <sup>e</sup> dying for my sins, and rising againe for my iustification; and so my sinne, which is a <sup>f</sup> condemned sin, is in Christ, who is a <sup>g</sup> condemning sinne, a ransome and sacrifice for sinne. Now this condemning sin is stronger then that which is condemned. For it is wisdom, righteousness, sanctification and redemption.

The last enemy, but not the least, that shall bee destroyed is <sup>h</sup> death, of all terribles vnto the naturall man most terrible; yet by faith it is made <sup>i</sup> aduantage to vs, howsoever hurtfull and hatefull vnto other.

*Mors qua perpetuo cunctos absorbet hiatu,  
parcere dum nescit, sapiens ipsa fanet.*

He that beleueth is assured that Christ is the <sup>l</sup> resurrection and the life, that hee hath led <sup>m</sup> captiuitie captiue, that hee hath <sup>n</sup> swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life. See before the song of Simeon. Every true Christian then is a greater conqueror then William the Conqueror, euen greater then Alexander the great, or Pompey the great, or the great Turk. For whereas they conquered in many yeeres a few parts of the world, hee that is borne of God ouercommeth in one houre with one act onely, the whole world, and all the things in the world.

Aristotle dying said, <sup>o</sup> *Anxius vixi, dubius morior, nescio quò vado.* But <sup>p</sup> Paul in his life desired to bee dissolued and to be with Christ: And <sup>q</sup> Stephen at his death, *O Lord Iesu receiue my spirit.* So comforted in his life, so blessed in his death is euery one that is borne of God. I conclude this part in a distichon:

*Terra fremat, regna alta crepent, ruat ortus & ortus,  
Si modo firma fides, nulla ruina noceat.*

For there are three which beare record in heauen, the Father,

<sup>d</sup> Galat. 2. 20.

<sup>e</sup> Rom. 4. 25.

<sup>f</sup> Luther. in Galat. 2. 19.

<sup>g</sup> 2. Cor. 5. 21.

<sup>h</sup> 1. Cor. 15. 26.

<sup>i</sup> Philip. 1. 21.

<sup>k</sup> Epitaphium  
Candidæ apud  
Baron. annal.

Tom. 9. fol. 5.

<sup>l</sup> Iohn 11. 25.

<sup>m</sup> Ephes. 4. 8.

<sup>n</sup> 1. Cor. 15. 54.

<sup>o</sup> Viti Kilius ex-  
posit. epist. domi-  
nic. quasi modo  
geniti.

<sup>p</sup> Philip. 1. 23.

<sup>q</sup> Acts 7. 59. See  
Perkins treat. of  
dying well, in fi-  
ne, relating ma-  
ny sweet and  
comfortable  
speeches of Gods  
children at  
their death.



<sup>r</sup> Matth. 17. 5.

<sup>f</sup> Matth. 3. 17.

<sup>r</sup> Acts 2. 3. 4.

<sup>u</sup> Ioh. 15. 26. 27.

<sup>x</sup> Ioh. 14. 6.

<sup>y</sup> Ioh. 10. 25.

<sup>z</sup> Ioh. 9. 35. 37.

<sup>a</sup> Acts 9. 5. &  
22. 8.

<sup>b</sup> Radulphus  
Ardens hom. in  
epist. dom. 1. post  
pasch.

<sup>c</sup> August. tract.  
37. in Ioan.

<sup>d</sup> Augustin. con-  
tra Maximin.  
lib. 3. cap. 22. &  
Lorinus in loc.

<sup>e</sup> Postilla ma-  
iores cum glossis  
& figuris. Ar-  
dens. Em. Sa. in  
loc.

<sup>f</sup> English gloss.

<sup>g</sup> Beza in loc.

<sup>h</sup> Deut. 19. 15.  
Matth. 18. 16.

ther, the Word, and the holy Ghost] Whether in old time this clause were receiued into the sacred canon or no, see *Sixtus Senen. bibliothec. lib. 7. hares. 9. resp. ad ob. 7. Erasmi. annotat.* especiallie the Commentaries of *Lorinus* vpon the place. The Father bare witnes of Christ in his <sup>r</sup> transfiguration and <sup>f</sup> baptisme, saying from heauen, *This is my beloued Sonne in whom I am well pleased, heare him.* God the holie Ghost bare record in descending first vpon himself, Matth. 3. 16. <sup>r</sup> then vpon his Apostles at Whitsonide, <sup>u</sup> making them witnes this truth also. The Word bare record of himselfe: <sup>x</sup> *I am the way, the truth and the life.* <sup>y</sup> *The Workes that I doe in my fathers name, they beare witness of me.* <sup>z</sup> *Doeſt thou beleene the Sonne of God? he it is that talketh with thee.* <sup>a</sup> *I am Iesus; I am Iesus of Nazaret, whom thou persecutest.*

*And these three are one*] <sup>b</sup> *Non tantum in testimonio sed in essentia:* This then is a notable pilor to direct the <sup>c</sup> ship of the Church how to faile betweene the rocks of *Arrius*, who denied the Vnitie, and *Sabellius*, who denied the Trinitie.

As three beare record in heauen or from heauen, so likewise three beare record in earth, the Spirit, and water, and blood, and these three are one, that is, agreeing in one. <sup>d</sup> Some by these three witnesses vnderstand God the Father, Sonne and holy Ghost. God the Father by Spirit, Iohn 4. 24. by blood, God the Sonne who redeemed vs with his owne blood, Acts 20. 28. by water, the blessed Spirit, Ioh. 7. 38. <sup>e</sup> Other construe this of Christs humane Spirit, which hee gaue vp on the crosse, and of the water and blood which issued out of his pretious side, Iohn 19. 34. Or as <sup>f</sup> other, the spirit, that is, our minde inspired by the holy Ghost, applieth vnto our eternall comfort the water and blood which came foorth of our Sauours holie side. <sup>g</sup> Water being a signe and seale of our sanctification; blood of our iustification. If then wee receiue the witness of men, and are contented that euery question among vs should be determined by the <sup>h</sup> mouth of two or three,

three, let vs, hauing so great a<sup>i</sup> cloud of witnesses, euen  
six concurring all in one, beleue stedfastly that al which  
is borne of God ouercommeth the world, and that the  
victorie conquering the world is our faith apprehending  
the merits of Christ Iesu, who did ouercome the world  
for vs. *O Lord encrease this faith in vs euermore.*

<sup>i</sup> Heb. 12. 1.

**The Gospell. I O H N 20. 19.**

*The same day at night, which was the first day of the  
Sabbaths, &c.*

Heerein obserue the Dis- ciples	{	Cōfort; am- plified by circumstan- ces of	{	Time; <i>the same day at night, whē the doores were shut.</i>
				Place; <i>where the Disciples were assembled together for feare of the Iewes.</i>
				Person; <i>Iesus came, not only se- ding good newes, as before, vers. 18. but himself bringing</i>
				Words, saying twice, <i>Peace be to you.</i>
Commision: and in it the	{	it, com- forting thē in	{	Action, <i>standing in the midst, and shewing his hands and side.</i>
				Qualifier, <i>Iesus.</i>
				Qualified, <i>all the Disciples pre- sent, I send you, he breathed on them, &amp;c.</i>
<i>The same day at night</i>	{	Qualification, <i>Whosoever finnes ye remit, they are remitted &amp;c.</i>	{	As a compassionate mother can- not endure that her little childe should crie long, but in- stantly she takes him in her armes to dandle, that he may bc

<sup>k</sup> *Ezay 65.13.*

<sup>l</sup> *Throphylact.*

*in loc.*

<sup>m</sup> *Euthymius*

*in loc.*

<sup>n</sup> *Vide Pontan.*

*& Vezam, dum.*

<sup>1.</sup> *videt pasch.*

<sup>o</sup> *Maldonat.*

*in loc.*

<sup>p</sup> *Salmeron apud*

*Veg. dom. in*

*albis.*

<sup>q</sup> *1. Chron. 20.6.*

<sup>r</sup> *Judges 1.6.*

<sup>s</sup> *Thom. part. 3.*

*quest. 34. art. 4.*

<sup>t</sup> *Augu. 3. epist.*

*49. quest. 1.*

<sup>u</sup> *Hom. 10. de*

*pasch.*

be still; euen so Christ comforting his disciples <sup>k</sup> *as one whom his mother comforteth*, appeared vnto them vpon the same day that hee did rise, not <sup>l</sup> deferring his comfort, at night the doores being shut for feare, <sup>m</sup> when they did most need his comfort, and stood in the midst of them, <sup>n</sup> as the Sunne in the midst of the firmament, and the heart in the midst of the members, affording his comfort indifferently to them all, vsing words of comfort, *peace bee to you*; a salutation howsoever ordinarie, <sup>o</sup> yet at that time most fit and best welcome, considering their troubled estate; shewing them also the wounds of his hands and side, more then euident demonstrations of comfort: for as <sup>p</sup> *Marius* accused of the Senat for treason against the Commonweale, rent his clothes, and in their presence shewed the wounds hee receiued in the warres for his countries good, saying, *Quid opusest verbis, ubi vulnera clamant?* So Christ here shewing his pierced hands and side; these be the tongues, and these be mouthes open and wide to proclaime how much I loue you, these, these, tell all the world that I died for your sinnes, and rose againe for your iustification.

It is recorded in holy Bible, that <sup>a</sup> *Giant* in <sup>q</sup> *Gath* had fixe fingers on each hand; on the contrarie, that <sup>r</sup> *Adonibezek* lost his thumbs: al such as are too curious in school-quirkes haue fixe fingers on a hand, one finger in the dish more then is needfull; and yet such as altogether neglect schoole-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparant that Christ did rise with his wounds, otherwise hee would not haue shewed his hands and side, for the confirmation of his resurrection, and yet a bodie glorified is without any blemish in all parts; here then wee must either distinguish or destroy.

The skarres of Christ in his hands and feet after he was risen againe, were not signes of defect, but <sup>t</sup> ensignes of victorie, <sup>u</sup> *non necessitatis sed voluntatis*, in the words of <sup>n</sup> *Emisenus, vulnerum signa virtutum in signis*, not wounds of

of horror but of honor; the cōquerer glorieth in his scars, *enumerat miles vulnera. Consule Iansen, concord. cap. 147. Suarez in 3. part. Thom. 2. tom. 47. disputat. 2. sect. Caieran. Medin. & alios in Thom. 3. part. quast. 54. art. 4.*

\* Mystically, Christ doth speake comfortable words, and sheweth his pretious wounds vnto such as haue shut their doores vnto the street, and renounced the pompes of the world, y especially to such as are gathered together in vnitie to serue God, according to his promise, *z Where two or three are gathered together in my name, there am I in the midst of them.* All these, and all other remarkable notes vpon this part, I purpose God willing more fully to discusse in mine exposition of the Gospell appointed for S. Thomas day.

*As my father sent me, euen so send I you*] This *as* and *so* may bee referred vnto the person sending, as also to the parties sent. Vnto the person sending, as my Father had authoritie to send me; so *a* *all power being given vnto me in heauen and earth*, I send you; *b* for he saith not, I will desire my Father to send you, but *I send you*.

Againe, this *as* may be referred to the parties *c* sent; for as my Father sent me to *d* preach good tidings vnto the poore, to bind vp the broken hearted, and to call *e* sinners vnto repentance; so send I you to reconcile men vnto God, and God vnto men, according to that of Paul, 2. Cor. 5. 19. *We are ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.*

No *f* man must take vpon him this honor except he be called of God, he that runneth of his owne accord without sending, is a false Prophet, Ierem. 23. 21. for albeit Christ now do not immediatly call, and send Apostles as heretofore, yet he doth mediately send by deputies vnder him, as he did Titus and Timothy, Sosthenes and Siluanus, and other in the *g* Primitiue Church; and *h* those we ought to iudge lawfully called and sent, which be chosen to this work by such as haue publike authoritie given vnto them in the congrega-

\* Gregorius.

y Calvin. apud Marlorat. in loc.  
z Matth. 18. 20

a Matth. 28. 18.  
b Theophylact. in loc.

c Rupertus lib. 14. com. in Ioan.  
& Leontius apud Maldonat. in loc.  
d say 61. 1.  
e Matth. 9. 13.

f Heb. 5. 4.

g Act. 14. 23.  
h Anglican. confess. art. 23.



*Congregation, to call and send Ministers into the Lords vine-  
Yard. As the Bishops of Ephesus ordained by men, are said  
expreslie to bee placed in that high calling by the blessed  
Spirit, Act. 20. 28. Take heed to your selves and to all the  
flocke, whereof the holy Ghost hath made you ouerseers.*

The qualified are the Disciples, every one so well as a-  
ny one; for that which Christ said vnto *Peter*, *I wil giue to  
thee the keyes of the kingdome of heauen, and what soeuer thou  
shalt bind on earth shall be bound in heauen, &c.* he saith here  
to all, *I send you; Whosoever sinnes ye remit, they are remit-  
ted vnto them,* al had the same calling & the same charge,  
Happily *S. Peter* in this commission had a prioritie, not a  
superioritie; or if a primacie, not a supremacie ouer the  
rest; he had as <sup>k</sup> our Diuines acknowledge a precedence  
in place, named for the most part <sup>l</sup> first, as the foreman of  
the quest; and a preeminence in grace, reputed for his ex-  
cellent knowledge and zeale the chiefe of the whole  
Colledge, the Scripture witnessing that hee was the first  
<sup>m</sup> Confessor, the first <sup>n</sup> Preacher, the first <sup>o</sup> Baptizer, the  
first worker of <sup>p</sup> Miracles; in a word, as he was the fore-  
man, so the most forward of all the twelue in execution  
of his Apostleship: I say the most forward of al the twelue;  
for *S. Paul* in his <sup>q</sup> owne conceit was not inferiour, and in  
others opinion far superiour to *Peter*; <sup>r</sup> *Augustine* saith,  
*Deus docuit Petrum per posteriorem Panium*; <sup>s</sup> *Eusebius*  
*Emisenus, Et si ille primus, iste praeipuus*; and <sup>t</sup> *Chrysostom*,  
*Honore par erat illi, nihil enim hic dicam amplius*; <sup>u</sup> his mea-  
ning is, that *Paul* was *Peters* better, & doctior & sapi-  
entior, as *Bellarmino* writes in *lib. 1. de Rom. pont. cap. 28. §.*  
*respondeo, Paulum.* And therefore *Paul* <sup>x</sup> withstood *Peter*  
to his face, and that in a matter of <sup>y</sup> faith, and when, if e-  
uer, he was <sup>z</sup> Pope of Rome.

*S. Peter* accounted himselfe, and so was esteemed of  
all the Colledge a <sup>a</sup> fellow Pastor, not as <sup>b</sup> *Bellarmino*, a  
Monarch, making the whole world his diocesse, calling  
all men, euen the rest of Christs owne Apostles his sheep;  
our blessed Sauour in this commission made them all

Peeres,

<sup>i</sup> *Matth. 16. 19.*  
<sup>k</sup> *Caluin. insti-  
tut. lib. 4. cap. 6.*  
<sup>s</sup> 5.  
*D. Fulke in  
Matth. 16. 14.*  
*Perkins refor-  
med Cath. lit.  
suprem.*  
<sup>l</sup> *Matth. 10. 2.*  
*Marke 3. 16.*  
*Luke 9. 28.*  
<sup>m</sup> *Mat. 16. 16.*  
<sup>n</sup> *Act. 2.*  
<sup>o</sup> *Act. 10. vii*  
*Baron. an. tom.*  
*1. fol. 284.*  
<sup>p</sup> *Act. 3.*  
<sup>q</sup> *2. Cor. 11. 5.*  
<sup>r</sup> *Epist. 28.*  
<sup>s</sup> *Hom. de nat.  
Pet. & Paul.*  
<sup>t</sup> *In epist. ad  
Galath. 2.*  
<sup>u</sup> *B. Jewel de-  
fens. apolog.  
part. 2. cap. 3.*  
<sup>x</sup> *Galath. 2. 11.*  
<sup>y</sup> *D. Fulke in  
Galath. 2. 11.*  
<sup>z</sup> *D. Bilson a-  
gainst the Iesu-  
its. pag. 69.*  
<sup>a</sup> *1. Pet. 5. 1. Συμ-  
μαρτυροῦμαι.*  
<sup>b</sup> *De Rom. pont.  
lib. 1. cap. 10. 11.*

Peeres, and when some would haue been Princes he rebuked them, Matth. 20. 26. Luk. 22. 26. I will end this obseruation with that excellent sentence of Pope <sup>c</sup> Leo the great, *Et electio pares, & labor similes, & finis facit aequales.*

The persons qualified abode long in Christs Colledge, and receiued the holy Ghost also before they did execute this high commission; and so we must be furnished, and endued with many commendable parts of learning and sanctification, as <sup>d</sup> Paul *discipulus*, fit in regard of our knowledge to be Pastors, and in respect of our vnblameable life to be paternes, See Gospel, Dom. 8. after Trinitie.

*Whosoever sinnes ye remit*] Vpon this ground there is in the Church of England a general absolution after a <sup>c</sup> generall confession of sinnes, and a <sup>f</sup> particular absolution vpon a particular confession, yet neither absolute but conditionall, *if the penitent truly repent and vnfainedly beleue the Gospel.*

Againe, we further say, that *Almightie God hath giuen power and commandement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins*; & in so much that this act of absoluing only belongs vnto the Minister ordinarily, *tanquam ex officio*; but when none of that order is or can be present, another man may doe it with good effect, according to that old saying, <sup>h</sup> *in casu necessitatis quilibet Christianus est sacerdos*; and I see no reason in popish learning, why women may not absolue so well as baptise. See Gospel, Dom. 19. after Trinitie.

Thus, as you see, the Disciples had comfort and commission: first, comfort for themselves, and then a commission to strengthen and comfort other, and for this cause Christ said twice, *peace be to you*, receiuing principally peace for themselves, and then secondarily charge to preach peace to them a farre off, and to them that are neere, Esay 57. 19.

<sup>c</sup> Ser. 2. in nat. Apostol. Pet. & Paul.

<sup>d</sup> 1. Tim. 3. 2.

<sup>e</sup> Collect after the Confess. at morning prayer, and at the Communion.  
<sup>f</sup> In the visitation of the sick.

<sup>g</sup> D. Field lib. 3. of the Church. cap. 25.

<sup>h</sup> Magdeburg. epist. dedicat. prefix. cent. 7. idem Luther. loc. com. sit. Absolutio.

<sup>i</sup> Ferus ser. 5. Dom. 1. post pasch.

## The Epistle. 1. P E T. 2. 19.

*This is thanke worthie, if a man for conscience toward God endure griefe, &c.*

Saint Peter hauing instructed vs in the former part of this chapter what we should doe; teacheth vs in this latter how we must suffer,

and that by { Precept, *This is thanke worthie, if a man for conscience toward God endure griefe, &c.*  
Paterne, *Christ suffered for vs, leaving vs an ensample.*

<sup>k</sup> Lorinus in loc.  
<sup>l</sup> Caietan.  
<sup>m</sup> Gloss. Interlin.  
& Ordinar.  
<sup>n</sup> Vatablus, Aquin. &c.  
<sup>n</sup> Caluin. apud Marlorat.  
<sup>o</sup> Em. Sa. in loc.  
<sup>p</sup> Salmeron, Catharin. Pererius, apud Larin.

*This is thanke worthie* <sup>αὐτοῦ ἵκεν</sup> <sup>k</sup> it is Gods grace, to wit, an <sup>l</sup> effect and signe of his grace, <sup>m</sup> gracious and acceptable to God, or as wee reade according to S. Peters owne glosse, it is thank worthie <sup>n</sup> deseruing commendation and praise. *If a man for conscience toward God endure griefe*, <sup>o</sup> that is, for God who knoweth all; <sup>p</sup> or for that a man in his owne conscience knowes, is well pleasing to God; or for the faith of God (as *Aquine* vpon the place) for as faith is vsed for conscience, Rom. 14. 23. *Whatsoeuer is not of faith, is sinne*; so conscience heere may be taken for faith.

<sup>q</sup> *Ælian. de uariâ historiâ, lib. 14. cap. 4.*

And therefore the Schismatikes and Papists enduring griefe for their owne faults, and not for Christs faith, haue by their suffering neither grace nor glorie; but as *Aristides* <sup>q</sup> who died of the bite of a Weasell, exceedingly lamented, because it was not a Lion: so the Schismatike may grieue that he doth not sinart for the Lion of *Iuda*, but for a Weasel lately crept out of the Alps, which at the first crouded in among vs at a little hole, but since being pampered at the tables of many citizens and some countrie Ladies, is growne so full and purse, that many will rather forsake Gods plough and look back to the world, then acknowledge he came in at so little an entrance.

And

And for the Papists, it is well obserued, <sup>r</sup> that as no man dies by an ague, nor without an ague; so none are executed for the Roman religion, nor without it: all their Iesuits and other Romanists Iesuited (as our <sup>r</sup> Homer their hammer excellently) *Non religionis causâ mera sed mixta, mixta cum malâ mente & fide in principem*: it is not faith meerly that makes them endure grieffe, but faction; it is not religion but rebellion, beginning at Tyber and ending at Tyburn. If thê it be true, <sup>r</sup> not the crosse but <sup>y</sup> cause makes a martyr, *non mortes sed mores*, it is not thank-worthie for a Papist, *buffered for his owne fault*, to take it patiently.

Yea but the Schismatikes in losing their liuings, and the Papists in losing their liues, euermore pretend *conscience toward God*. Answer is made, that <sup>u</sup> *conscience not grounded vpon sure knowledge, is either an ignorant fantasie, or an arrogant vanitie*; for as in a mans bodie, the raw stomacke makes a rheumaticke head, and a rheumaticke head a raw stomacke; so science makes our conscience good, and conscience our science good: *con* is alwaies in composition, and among Christians it should be with *scientiâ*: that which art hath ioyned and God coupled let no man seuer.

The <sup>x</sup> Philosopher speakes of a twofold ignorance, *particularis ac vniuersalis*, as the Lawyers, <sup>y</sup> *ignorantia iuris & facti*, or as the <sup>z</sup> schoolemen, *ignorantia vincibilis & inuincibilis*; according to these distinctions euery nescience is not a sinne, but onely that ignorance which is in such points as we may and must vnderstand, <sup>a</sup> *ignorantia vel neglecta vel affectata*; so that an erroneous conscience (our aduersaries being iudges) is not a sufficient warrant to suffer martyrdom, though a man should vaunt with Edmund Campian, <sup>c</sup> *Occidi possum, superari non possum*; and in another place, *Nisi diui de cælo deturbentur, & superbus Lucifer cælum recuperet, cadere nunquam potero*.

They who killed the blessed Apostles in their erroneous conscience, <sup>e</sup> thought they did God good seruice: *Saul* breathing out <sup>f</sup> threatnings and slaughter against

N

the

<sup>r</sup> Preface to  
Pseudo martyr.

<sup>f</sup> B. Andrewes  
Torturâ Torti.  
pag. 133.

<sup>r</sup> Augustin.  
epist. 61.

<sup>u</sup> Basilicon do-  
ron. lib. I. pag. 18

<sup>x</sup> Aristot. ethic.  
lib. 3. cap. 2.

<sup>y</sup> Lex con Al-  
tenstaig. verb.  
ignorantia.

<sup>z</sup> Lombard. 2.  
sent. dist. 22.

<sup>a</sup> Thomas de  
Argentin. in  
2. sent. dist. 22.

<sup>b</sup> Thomas 12.  
quæst. 19. art. 6.

<sup>c</sup> Præfat. Aca-  
demic.

<sup>d</sup> Rat. 10. in  
fine.

<sup>e</sup> Iohn 16. 2.

<sup>f</sup> Act. 6. 1.



g Lib. de carne  
Christi.

h Dioscorus in  
con. Chalcedon.

i Epiphanius  
heres. 80.

k Nicephorus  
lib. 13. cap. 28.

l B. Jewel de-  
fence apolog.  
part. 6. cap. 21.  
divis. 1.

m 2. Tim. 3. 12.

n Acts. 14. 22.

o Sarcerius in  
loc. & Melanch.  
possil. in die  
parasceues de  
passione Domin.  
P. Augustin ser.  
3. de tempore.

the Disciples of the Lord, said he did it out of zeale, Philip. 3. 6. the most blasphemous hereticke which is *interfe-  
tor veritatis* (as *Tertullian* speakes) if hee be buffeted  
for his error, presently makes himselfe a Catholike mar-  
tyr; *h ego defendo dogmata sanctorum patrum; ego eorum  
habeo testimonia, ego cum patribus ejcior*. In old time ma-  
ny were so vaine-glorious in affecting the reputation of  
martyrdome, that there was a sect called *i Martyriani*:  
some suffer out of fashion, for there is a conscience not  
according to knowledge, other endure grieve out of fa-  
ction, for there is a knowledge not according to consci-  
ence: the first suffer as ambitious of honor; the second to  
satisfie their malignant humour, but neither of these  
(Pope *Peter* being Iudge, and the schoole-men Iurie) can  
merit thanks of God or praise of men.

When *k Simeones* saw that *Arsacius* an vnlearned and  
an vnworthie doting old man, was placed in *Chrysostoms*  
room, he cried out, *prò pudor! quis, cni?* *l* so may we cen-  
sure iustly the Popes sitting in *Peters* chaire, *prò pudor!  
quis, cni?* *Peter* would haue men subiect to their Lords  
with feare, not only to the good and courteous, but also to the  
froward, for this is thanke worthy, if a man for conscience to-  
ward God endure grieve and suffer wrong vnderferved. But  
the Pope doth vnloose men at his pleasure from their al-  
leageance to good and gracious Princes, and therefore  
we will appeale from *Peter* to *Peter*, frò sir *Peter* to Saint  
*Peter*, from princely *Peter* to preaching *Peter* affirming  
here, *What praise is it, if when ye be buffeted for your faults,  
ye take it patiently? but and if when ye do well, ye suffer wrong  
and take it patiently, then there is thanke with God, for here-  
unto verely were ye called.* *m* For all that will liue godly in  
Christ Iesu shall suffer persecution, entring into Gods  
kingdome *n* through many tribulations.

*Christ suffered for vs leauing vs an ensample* *o* Christ is  
propounded in the Gospell as a sacrifice for sinne, and as  
an ensample for vertue. *S. Peter* hath pithily comprehen-  
ded both in this one verse, *Christ suffered for vs*, *p* that his  
passion

passion might deliuer vs from the bondage of sin, *leaning vs an ensample to follow his steps*, that his actions might direct vs vnto vertue.

For the first, our iustification stands in 2 two things especially, to wit, in the remission of our sins by the merits of Christ his death, and in imputation of righteousness whereby God accounteth that righteousness which is in Christ, as the righteousness of that sinner which beleaueth in him. Now the righteousness of Christ consists in his obedience passiue & actiue, both together, for Christ in suffering obeyed, and obeying suffered, and the very shedding of his blood, to which our saluation is ascribed more specially, must not onely be considered as it is passiue, that is a suffering, but also as it is actiue, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs.

For vs] That is, all vs indefinitely, for God commanded Moses to put in his perfume *so much frankincense as galbanum, and as much galbanum as frankincense*, to signify that Christ in his oblation on the crosse (a sacrifice of a sweet smelling sauer to God) shed as much blood for the laboring man who followeth the plough, as for y Prince, who sitteth in his throne; that his precious blood should haue greater force in some then in other, is not the fault of him, who did impart it, but of him, who doth not well employ it. If a man should commit such an hainous offence, that hee could no way but by the Princes gracious pardon, escape death, he would not suffer his eyes to sleepe, nor his eye lids to take any rest, vntill by some meanes or other he had obtained the same, gotten it written and sealed, and laid vp in a boxe fast and sure, reading it often with great ioy. Now this is the case of euery man, originall sinne makes vs the sons of wrath, actual much more, rebels and traytors against our heauenly King, by which all of vs haue deserued ten thousand deaths. Our only refuge is, that *Christ suffered for vs*; in his name we must sue for pardon at Gods hand, and neuer rest vntill wee haue

¶ Perkins reformed Cath. tit. Iustificat. & exposit. of Creed. art. passion.

¶ Exod. 30. 34.

¶ Ephes. 5. 2.

t Luke 22.44.

u John 19.34.

x Anselmus.

y Guevara pro-  
log. to myst. of  
mount Caluarie.

z Psal. 22.17.

a Lib. 1. cap. 17.

b August. medi-  
tal. cap. 1.c Cyril. apud  
Maldonat. in  
Ioan. 14.6.

the assurance thereof sealed vp in our hearts and consciences. How dull are our wits, how drie are our eyes, how hard are our hearts in hearing and reading these mysteries? Our blessed Sauour in the garden for our sake did sweat drops of blood trickling downe to the ground, and on the crosse shed streams of blood, and yet we cannot shed one teare for his sake, when wee remember his torments, and receiue the Sacraments, which are speaking seales of his passion; he was longer in dying and doing it, then wee can endure to x contemplate on it. Alas! how shall we die for him, and suffer for conscience toward God? y He that hath not heart enough to think on it, will neuer haue heart enough to die for it. I beseech thee deare brother, if not for my sake, yet for thine own sake, yea for his sake who died for vs, examine one word vttered by z Dauid in the person of Christ, *soderunt manus meas*, &c. they digged my hands and my feete, noting the wide wounds in both, as being not onely pierced, but also digged as it were with a mattocke: for the nailes were so big that (as a Socrates reporteth) Constantine made of them a bridle and an helmet for his owne vse. Whatsoeuer he did endure was not for himselfe, but for vs, he bare our sins in his body on the tree, that we being deliuered from sin, should liue vnto righteousness, by whose stripes we are healed. O b Domine Iesu, da cordi meo te desiderare, desiderando querere, querendo inuenire, inueniendo amare, amando mala mea redempta non iterare. Da Domine Deus meus cordi meo poenitentiam, spiritus contritionem, oculis lacrimarum fontem, oris custodiam, manibus eleemosyna largitatem, vt totus figaris in me, qui totus crucifixus pro me, Amen.

Leauing vs an ensample] For he was not only a sacrifice for sinne, but a direction also for vertue, that we should follow his steps: he saith in the Gospell appointed to be read this morning, *I am the good shepheard*. Now a good shepheard is not a Pastor only but a paterne also, as Christ of himselfe, *the truth and the way*: c the truth in regard of his good learning, the way in regard of his good life. There are

are foure sorts of shepheards, as *Hemingius* in his <sup>d</sup> postil, the first neither teach well nor liue well; and these pull downe the Church of God with both hands, of which sort *S. Peter* and *S. Iude* foretold vs there should be many in the latter age; for albeit *Iudas Iscariot* bee dead, his practise liueth; he that neither feeds his flock by life nor lesson, although he cannot betray Christ in his own person, yet he betraies the members of Christ vnto the diuel.

The second sort are such as instruct well in the pulpit, but misdemeane themselues in conuersation, and these set vp the Temple with one hand, and pull it downe as much againe with the other, like scribling schoole-boys; that which they write faire with the forefinger, they blur with the hind finger.

The third sort are such as teach ill, but for any scandalous and open crime they seeme to liue well, as hypocrites and hereticks, *comming vnto vs in sheeps clothing, whereas inwardly they be rauening wolues.*

*§ Ac veluti pueris absinthia terra medentes  
Cum dare conantur, prius oras pocula circum  
Contingunt, dulci mellis stuoq; liquore.*

Like Physitians couering the bitterness of the pill and potion with gold and sugar; for while men gaze at their outward holinesse, they bee easily made to swallow the dregs and drugs of their heresie.

The fourth sort are such as both teach wel & liue well, building Gods citie with both hands; and such a Shepheard & Bishop of our soules was Christ, *& doctōr & dñs*, one that doth leade and feed his sheep, *leaving vs an ensample to follow his steps* (in al which either he did or suffered) so fast as we can, so farre as we may. For as his actions are our instructions, so Saint *Peter* saith heere, that his passions are our paternes, insinuating, that wee must

suffer { Innocently, for albeit he was reputed among the wicked, and crucified as a malefactor, yet did he no sin, neither was there guile found in his mouth.  
Patiently, who when hee was reviled, reviled not a-

<sup>d</sup> *Dom. 2. post Pasch.*

<sup>c</sup> *Perkins expo- sit. of the Creed.*

<sup>f</sup> *Matth. 7. 15.*

<sup>g</sup> *Lucretius applied by S. Hierome epist. ad Ctesiphont. tom. 2. pag. 253.*



<sup>h</sup> Habetur inter  
Ansel. opuscula.  
<sup>i</sup> Bibliothec. lib.  
3. pag. 183.

gaine, when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously.

Anselmus hath written a tract, entituled, <sup>h</sup> *Mensuratio crucis*: and Iustus Lipsius hath three bookes *de cruce*.  
<sup>i</sup> Sixtus Senensis and other popish authors haue many conceits about the materiall crosse, full of wit and art. But I beseech thee Lord Iesu to dwell in my heart by faith, and to fill me with all fulnes of grace, that I may know thy loue which passeth knowledge, and comprehend what is the breadth and length, and depth and height of it shewed on thy crosse for the redemption of the whole world.

*Pendamus à te,  
credimus in te,  
tendimus ad te  
non nisi per te  
optime Christe.*

### The Gospell. I O H N 10. 11.

*Christ said, I am the good shepherd, &c.*

<sup>k</sup> Pontan. in loc.

<sup>l</sup> August. ep. 141.

<sup>k</sup> **N**O man being but a man, ought in this life to commend and iustifie himselfe: for if hee consider the time past, hee shall haue good cause to lament his sinnes of omission and commission: if he consider the time present, he may well blush at his manifold infirmities: if hee consider the time to come, he must feare lest hee fall. But Christ *who did no sinne, in whose mouth was no guile*, (as you heard in the epistle for this day) Christ, I say, being so wel God as man, <sup>l</sup> like to man in infirmitie, but vnlike man in iniquitie, might praise himselfe as he doth, *I am the good shepherd*.

Euery word hath his emphasis; *I am, I am a shepherd, the shepherd, the good, yea that good shepherd*, <sup>i</sup> ποιμήν <sup>κἀγὼς</sup>. *I am*, that is, euer was, and euer will be the shepherd of

of your soules; <sup>m</sup> *I am is my name*, from whom other shepherds and sheepe are, <sup>n</sup> *the first and the last*, <sup>o</sup> in whom they liue, and moue and haue their being: *the good*, <sup>p</sup> simply good, singularly good, for none is good but God, Mark. 10. 18. Other are good in comparison of worse, <sup>q</sup> receiuing also this good from me, from whom onely cometh euery good and perfect gift. *I am that good shepherd*, foretold by the Prophets, <sup>r</sup> *that should feed his flock*, and gather the lambes with his armes, and carrie them in his bosome, <sup>s</sup> *seeking that which was lost*, and bringing again that which was drinen away, binding up that which was broken and strengthening that which was weake.

Other may commend themselves for good shepherds also, when their personal gifts are disgraced to the dishonor of God and his Gospell; as meeke <sup>t</sup> *Paul* magnified himselfe against the false teachers; and modest <sup>u</sup> *Jewel* iustified his learning against the railing Papists; and of late, when the *Millenarians* in a <sup>x</sup> petition had traduced our Clergie for a dumbe and insufficient ministerie; to stop that foule mouth, almost so void of learning as it is of loue, <sup>y</sup> the two famous Vniuersities of this Iland, *Cambridge* and *Oxford*, auowed to the whole world, that there are at this day moe learned men in *England*, then are to bee found among all the ministers of the religion in *France*, *Flanders*, *Germany*, *Poland*, *Denmarke*, *Scotland*, and all *Europe* beside.

It was time to say with the <sup>z</sup> Psalmist, vnto their confusion and Gods glory, *great is the companie of Preachers*. It was time (when our shamelesse aduersaries had giuen out in writing, that there were but foure profitable Preachers in the greatest part of *Kent*) to iustifie that the Church is furnished with many good shepherds, I say not superlatiue good, for onely Christ *is the good shepherd*; nor positiue good, for <sup>a</sup> *who is sufficient for these things?* but comparatiue good, in respect of that viperous brood (which eates out the wombe of their mother, and bites off the head of their fathers) euery learned con-

<sup>m</sup> Exod. 3. 14.

<sup>n</sup> Apocal. 1. 8.

<sup>o</sup> Acts 17. 28.

<sup>p</sup> August. *pist.*

54. & Rupert.

in loc.

<sup>q</sup> 2. Cor. 3. 5.

<sup>r</sup> Esay 40. 11.

<sup>s</sup> Ezechiel 34. 16

<sup>t</sup> 2. Cor. 11. See

*esist. dom. sexages.*

<sup>u</sup> *Answer to Hardings preface in defence of his challenge.*

<sup>x</sup> *Exhibited to the Kings Maiestie, ann. 1603.*

<sup>y</sup> *Answer to the Puritans petition, pag. 31.*

<sup>z</sup> Psalm. 68. 11.

<sup>a</sup> 2. Cor. 2. 16.

<sup>b</sup> Philip. 2. 15.

formable Pastor may well say with Christ, *I am a good shepheard*. Alas! all their spite is now vented in corners, and all their light is vnder a bed or bushell, but our Clergie <sup>b</sup> shines as lights in the world in the midst of a wicked and crooked nation.

The whole Gospel contains a descriptiō of a	Good shepheard, who	{	Gives his life for the sheepe, vers. 11.	
			Knowes his sheepe, vers. 14.	
	Hireling, who loueth	{	Recalleth all stragling sheepe, vers. 16.	
			Himselfe too much, v. 12.	
	Wolfe, who	{	His flock too little, v. 13.	
			{	the sheepe.
	Christs sheepe, hauing marks	{		
			Catcheth	
	Outward, an	{	Killeth	
			{ Inward, I know mine, and am knowne of mine, v. 14.	
Eare marke, hearing the good Shepheard.	{	Wool mark, following the good Shepheard.		
		{		

<sup>c</sup> Psal. 23. 1.

The Lord (saith <sup>e</sup> David) is my shepheard, therefore can I lack nothing.

<sup>d</sup> Ardens in euang. Dom. 2. post Pasch.

<sup>e</sup> Psal. 40. 2.

<sup>f</sup> Luke 1. 74.

<sup>g</sup> 1. Sam. 17. 35.

<sup>d</sup> *Ones enim* { *Educit de lacu miserie.*  
                  { *Conducit per viam iustitie.*  
                  { *Perducit ad pascha vite.*

First, our blessed shepheard deliuered his sheepe <sup>e</sup> out of the horrible pit, out of the hands of <sup>f</sup> all their enemies. As <sup>g</sup> David took his fathers sheep out of the lions mouth, euen so Christ giuing his life for his fathers sheep, redeemed them out of hell mouth, and the iawes of Satan, who goeth about like a roring lion, and as a rauenous wolfe

to scatter, and catch, and kill the sheepe.

Secondly, Christ having brought his sheepe out of the ditch, *hee leades them forth besides the waters of comfort, converting their soules, and guiding them in the paths of righteousness for his names sake, Psal. 23.* He doth call them all by the preaching of his Gospell into his fold, and lastly bring them vnto his eternall kingdome, saying vnto the sheepe at the last day, *Come yee blessed, inherit yee the kingdome prepared for you from the foundations of the world.*

<sup>h</sup> A subordinate pastor and vnderling shepheard cannot redeeme so much as one sheep with his owne blood, though hee could giue ten thousand liues. It is his dutie to preach Christ crucified, and to shew that *the good shepheard hath giuen his life for the sheepe.* He must spend his strength and expend his time for the benefit of his flock, that they may beleue Christ died for their sinnes, and rose againe for their iustification. A Prelate (saith Bishop Jewel) must die preaching. I would to God (quoth <sup>i</sup> Calvin) Christ Iesus at his comming to iudgement might finde me in the pulpit.

When as the great bishop and good shepheard committed his lambes and sheepe to S. Peter, he did aske him thrice, <sup>k</sup> *Simon Bar-Iona louest thou me?* as if hee should say, <sup>l</sup> *Nisi testimonium tibi perhibente conscientia quod me ames & valde ames, hoc est plus quam tua, plus quam tuos, plus quam te, nequaquam suscipias curam hanc.* Except thy conscience doe beare thee witnes thou louest me well, yea better then either thy goods, or thy friends, or thy self, thou art not fit to take this great charge of my sheep vpon thee.

The good shepheard knowes his sheepe, and endeouours to reduce such as are straying vnto Christs fold, both are duties of residence and presidence: wherefore such as absent themselves vnneccessarily from their cure, must take heed, <sup>m</sup> *ne dispensationem in dissipationem vertant.* I speake not against all non residence, nor against any

<sup>h</sup> Calvin. & Calvin in loc.

<sup>i</sup> Dr. Humpb. in vita Jewel. pag. 253. & Beza in vita Calvin.

<sup>k</sup> Iohn 21.  
<sup>l</sup> Bernard. ser. 76 in Cantic. & Augustin. serm 49. de verbis Dom. in euang. secundum Ioan. quid est amas me? nisi non tua quaris in ecclesiis sed mea.

<sup>m</sup> Arberens in loc.



any which is allowed by law, for a Pastor may well absent himself from a particular Cure for the generall good of the whole Church: and therefore when Archbishop Warham was censured by some of his acquaintance for conferring the parsonage of Aldington in Kent on Erasmus of Roterodame, who could not so much as reade English: answered, It is better that one parish should want a Preacher, then the whole State such a worthie Writer.

A shepheard, as the<sup>n</sup> popish postillers } Scrip.  
obserue, must haue three things, a } Staffe.  
 } Whistle.

Where note by the way, that Romish prelates and priests are first for the scrip, then for the staffe, last of all for the whistle. For the truth is, they are all for the scrip & staffe, and nothing for the whistle. So long as they may fare well and rule the royst, it makes no matter in what pasture the sheepe feed, or in what ditch they starue: *Ac si victuri essent sine cura, cum peruenerint ad curam*: As if they might liue without care, when once they haue gotten a Cure. P These shepheards feed themselves and not the flock, being inore like pasties then pastors.

*q Cum non pascunt sed pascantur,  
non à pasco deriuantur,  
sed à pascor pasceris.*

As our English Poet trimly:

*A foule ill on their weasons, for the Carles garre like a dinne,*

*That more we member of their iapes than mend vs of our sinne.*

*An hired seruant*] All expositors agree, that hirelings are such as respect in preaching their temporal hire more then the spirituall charge, *magis crassiani quàm Christiani*, louing the fleece more then the flocke. Some (saith Paul) preach Christ euen through enuie, strife, contention, under a pretence, not sincerely: yet so long as Christ is preached, I therein ioy, yea and will ioy. S. Augustine therefore doth

<sup>n</sup> Consule Bibliothec. concion. Tom. 3. fol. 66.

o Bernard.

P Ezech. 34. 2.  
q Vetera poemata de corrupto stat. eccles. per Illyricum.

r Albions England, lib. 5. c. 24.

s Budens.  
t Phil. 1. 15.  
etc.

u Ser. 49. de verbis Dom. in euang. secundum Iuan.

doth glosse this text excellently: *Diligendus est pastor, uoluerandus est mercenarius, cauendus est latro*: We must honour the good shephead, shunne the theefe, tolerate the hireling; for albeit *x* he seeke not that which is Iesus Christs but his owne, yet hee doth good so long as hee doth stay with his sheepe and preach; *7 tuam carpe, spiritum cane*. Consider *z* what hee saith, and not what hee doth; heare him as long as he sits in *Moses* chaire, but when he sits in the *a* seate of the scornfull, *b* haue no fellowship with the vnfruitfull workes of darknes. An hireling is good in *gressu & progressu*, saith *c Bernard*, onely bad in *egressu*, saith Christ, for when he seeth the wolfe comming he leaueh the sheepe.

The wolfe catcheth and scattereth the sheepe] By wolfe is meant *d* all danger annoying the sheepe, as tyrants, Atheists, Heretikes, especially the *e* diuell, who doth not onely catch and scatter, as it is in the text, but also kill and destroy, vers. 10. He cannot kill, except he catch; and he cannot catch, except he scatter. *S. f* Thomas was scattered out of the Disciples companie, when hee did not beleue Christs resurrection. *S. g* Peter was scattered also from the good shepheard and his flocke, when hee denied his Master. The Separists at this time being scattered from Christs fold, are caught and insnared by the wolfe daily. The shepheard therefore must looke to stragling sheepe, especially to such as loue not the congregation, but are gadding alwaies after new pastors and other pastures: *h* If there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie, *i* support one another, endenouring to keepe the unitie of the spirit in the bond of peace.

Lastly, Christs sheepe are described in this Gospell, and that by their secret markes; on Gods behalfe *k* predestination, *I know my sheepe*, for their names are written in heauen, Luk. 10. 20. *I know whom I haue chosen*, Ioh. 13. vers. 18. ou their part, *a* *liuely* saith, *I am knowne of mine*, for they beleue that I am the good shepheard, and the great

*a* Philip. 2. 21.

*7* August. tract.

46. in Ioan.

*2* Matth. 23. 3.

*a* Psalm. 1. 1.

*b* Ephes. 5. 11.

*c* Ser. ad pastores in synodo.

*d* Maldonat. in loc.

*e* August. tract.

46. in Ioan. &

Euthymius in loc.

*f* Ioh. 20. 24. 25.

*g* Mat. 26. 31. 69

*h* Philip. 2. 1.

*i* Ephes. 4. 2.

*k* Zepper. in loc.

*l* Culman. in loc.

m Heb. 13. 20.

m 1. Pet. 2. 25.

o Serm. ad pa-  
stores in synodo  
congregatos.

a great shepheard of their soules. Outward markes of Christis sheepe are diligence in hearing his words and obedience in following his waies, in being hearers of his word and doers of the same, James 1. 22. receiuing the Gospell (although preached by subordinate ministers and vnder-shepheards) not as the word of men, but as it is indeed the word of God, 1. Theff. 2. 13.

I will end this tract in the words of o Bernard; If thou beest a good shepheard reioyce, for great is thy reward in heauen; if an hireling, tremble, for thy danger is great on earth; if a theefe or a wolfe, that scattereth Christis sheepe, repent heartily, lest thy damnation bee great in hell.

The

The Epistle. I, PET. 2. 11.

Dearely beloved, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, &c.

**I**N the former part of this epistle, S. Peter instructed vs in articles of faith; in this latter hee descends vnto rules of good life, teaching vs how to liue soberly, and rightcouly, and godly.

Soberly toward our selues, abstaine from fleshly lusts, and that because

You are strangers and pilgrims.

They fight against the soule.

Your selues, that yee may stop the mouthes of foolish and ignorant people.

God, that other seeing your good works, may praise God.

Enemies, that God by your good example may visit, that is, & couert the.

Gentiles, haue your cōuersation honest among the Gentiles, in respect of

General toward all

Righteously toward our neighbours in

Christians, loue brotherly fellowship.

Supreme, the King as chiefe.

Subordinate, rulers under him: & this obediēce to superior powers is to be performed in regard of it

Author, it is the will of God, ergo, for the Lords sake.

End, that euill men may bee punished, and good encouraged.

Godly

Particular, the Magistrare,

Pet Sacerius, Martiorat. Lorin. in loc. 9 Titus 2. 12.

r Aquin. Caluin. Caietan. & reliqui ferē omnes.



<sup>c</sup> Apud Lorin.  
in loc.

<sup>c</sup> Aquin. in loc.

<sup>u</sup> Philip. 3. 20.

<sup>x</sup> Galatb 4. 26.

<sup>y</sup> Mica. 2. 10.

Hebr. 13. 14.

<sup>z</sup> Sophocles.

<sup>a</sup> Gloss. Ordin.  
in loc.

<sup>b</sup> Psal. 17. 14.

<sup>c</sup> Psal. 39. 14.

<sup>d</sup> Com. de exilio.

<sup>e</sup> In Axiocho.

<sup>f</sup> Radulphus  
Ardens in epist.  
Dom. 3. post  
Pasch.

<sup>g</sup> Gen. 19. 17.

<sup>h</sup> Luk. 9. 51. 53.

<sup>i</sup> Philip. 3. 13.

Godly toward God, as the servants of God, feare God.

Dearely beloued <sup>j</sup> Oecumenius obserues, that *αγαπητός* is he which is beloued for some one thing, but *αγαπητός* vsed heere, signifieth one that is beloued in al, at least in many respects; and so <sup>k</sup> these profelytes *dispersed here and there through Pontus, Gallatia, Cappadocia, &c.* were beloued of Peter as men, more beloued as his brethren in Christ, yet most beloued as his children, whom he had begotten in the faith.

As strangers and pilgrims <sup>l</sup> A Christian is a <sup>m</sup> burgeesse of heauen, a citizen and sonne of <sup>n</sup> Hierusalem aboue; so long then as he trauelleth on earth, he is both a stranger and a stragler; a stranger as belonging to another countrey; a stragler as hauing heere no <sup>o</sup> permanent city. The worldly man is a pilgrim too, tossed from poste to pillar, subiect to change and chance, <sup>p</sup> *ζενετοσ πορευομενος οπισθεν*: yet he reputes himselfe <sup>q</sup> no stranger, in that his <sup>r</sup> portion is in this life, making earth his heauen, and his purse his paradise; but the child of God saith as <sup>s</sup> David, *I am a stranger and a sojourner as all my fathers were.* <sup>t</sup> Plutarch and <sup>u</sup> Plato did say so much by the light of reason, and therefore let vs, which haue faiths eye, see so much in religion.

1. They goe forward euerie day toward home.
2. They chuse the best way.
3. They bee very sparing in their expenses, often forbearing things necessary.
4. They will not be detained in their iourney with any vaine delights or allurements.

So we must not looke <sup>v</sup> back to Sodome, but still haue our <sup>w</sup> face toward Hierusalem, <sup>x</sup> forgetting that which is behind, and endeououring our selues vnto that which is before, daily growing vpward and going forward in the waies of the Lord toward our heauenly home.

Secondly,

Secondly, wee must chuse the right and the best way, not the wry waies of Antichristianisme, nor the by-waies of humane Philosophie, but Christ who is <sup>k</sup> the way that leadeth vnto Hierusalem, and <sup>l</sup> the doore, by which at our journeyes end, wee must enter into our heavenly Fathers house.

Thirdly, wee must <sup>m</sup> abstaine from euery thing which <sup>n</sup> presseth downe and hindereth vs in our race; strangers must not be <sup>o</sup> *curiosi in alienâ republicâ*, nor we too much cumbred with affaires of the world; especially we must take heed, that wee be not detained with vaine pleasures and delights, as our Apostle, we must *abstaine from fleshly lusts*; as <sup>p</sup> adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies, enuie, murther, drunkennesse, and such like, in a word, from euery corrupt affection of our nature, <sup>q</sup> for the wisdom of the flesh is enimitie against God. These lusts are called fleshly, because they proceed from the flesh, and nourish the flesh, and make men fleshly: but the contrarie vertues, as loue, ioy, peace, long suffering, gentlenesse, temperancie, meeknesse, faith, are called spirituall, because they proceed from the Spirit, Galath. 5. 22. and delight the Spirit, Ephes. 4. 30. 5. 10. making men also spirituall and seeking the things aboue. Colos. 3. 1.

*Which fight against the soule*] Furie fights against the soule like a mad Turk; Fornication like trecherous <sup>r</sup> *Ioab*, it doth kisse to kill; Drunkennesse is the master-gunner that sets all on fire; Gluttonie will stand for a Corporall, Auarice for a pioner, Idlenes for a gentlemā of the companie, Pride must bee captaine: let vs therefore put on Gods armour, weapons of <sup>s</sup> *righteousnes* on the right hand, and on the left, that we may <sup>t</sup> fight a good fight against all fleshly lusts, which <sup>u</sup> warre in our members against the soule. They which are well prouided for warre and are alwaies in a readinesse to fight, shall be sure (said that expert Captaine <sup>v</sup> *Xenophon*) to haue many friends and

<sup>k</sup> *Iohn* 14. 6.  
<sup>l</sup> *Iohn* 10. 9.

<sup>m</sup> *1. Cor.* 9. 25.  
<sup>n</sup> *Hebr.* 12. 1.  
<sup>o</sup> *Arctius in loc.*

<sup>p</sup> *Galath.* 5. 19.

<sup>q</sup> *Rom.* 8. 7.

<sup>r</sup> *2. Sam.* 20. 9.

<sup>s</sup> *Ephes.* 6. 11.  
<sup>t</sup> *Rom.* 6. 13.  
<sup>u</sup> *2. Cor.* 6. 7.  
<sup>v</sup> *1. Tim.* 3. 18.  
<sup>w</sup> *Iames* 4. 1.  
<sup>x</sup> *Busbequius de re militari aduersus Turcas instituendâ.*

<sup>a</sup> Luke 12.35.<sup>b</sup> 1.Pet. 1.13.

and few foes. If then our <sup>a</sup> loines of the <sup>b</sup> mind bee girded about, if we put on righteousness as an habergeon, Esay 59.17. if we take vnto vs the shield of faith and sword of the Spirit, we shall be able to cast downe holds, 2.Cor. 10.4. and to withstand all the assaults of our enemies: Ephes. 6.11.

*See that you haue honest conuersation among the Gentiles*

<sup>c</sup> 1.Cor. 10.31.<sup>d</sup> Colos. 4.5.<sup>e</sup> Ezech. 36.20.<sup>f</sup> Rom. 2.24.<sup>g</sup> Matth. 5.16.<sup>h</sup> 1.Cor. 4.9.

As we must liue soberly toward our selues, so righteously toward other, <sup>c</sup> giuing none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. Especially we must carrie our selues well and wisely toward those that are <sup>d</sup> without. *Haue honest conuersation among the Gentiles.* Hereby God shall haue praise, we comfort, they profit. As Gods name is <sup>e</sup> blasphemed through euill, so <sup>f</sup> glorified through holy conuersation. A Christian is a <sup>g</sup> spectacle to the world, and therefore he must prouide things honest in the sight of all men. See Epistle 3. Sunday after Epiphauie.

Secondlie, good conuersation among the Gentiles is honorable and comfortable for our selues, in that we may *stop the mouthes of foolish and ignorant men.* And this of all other is the most Christian and noble reuenge; <sup>h</sup> *Regium est audire male cum feceris bene; si recte facis quid eos verearis, qui non recte reprehendunt?* saith <sup>i</sup> Epictetus. And *Picus Mirandula: Felix es, qui bene viuens a malis ob id maxime, quia bene viuis, male interim audias:* Happie are they who when they doe well heare ill; much more blessed are they who liue so well, as that their backbiting aduersaries seeing their good works, are constrained to praise God, and to speake well of them. As *Saul* vnderstanding *Dauids* honest carriage toward him, instantlie brake forth into this ingenuous confession, <sup>k</sup> *Thou art more righteous then I.* So *Plinius Secundus* examining the deuotion and holie liues of Christians vnder *Traian*, had his mouth stopt from backbiting, and yet open to <sup>l</sup> commend them exceedingly. Did not the Schismaticke when he had about <sup>m</sup> forty yeeres ript vp the wombe, and searched as it were the

<sup>h</sup> *Caelius Cagnin.* in dict. moral.

<sup>i</sup> *Euchirid.* c. 57.

<sup>k</sup> 1. Sam. 24. 18.

<sup>l</sup> *Epist.* lib. 10.

<sup>m</sup> *epist.* 97.

<sup>n</sup> *For England* may take up the speech, *Psalm.* 95. 10. *Fortie yeeres long was I grieved with this generation, &c.*

the secret entrails of our deare mother the Church of England, at last say with <sup>n</sup> Nero: *Nesciebam me tam pulchram matrem habere.*

It is a good apothegme of <sup>o</sup> Diogenes, if thou wilt be reuenged of thine enemy, become an honest man; walke vprightly, faith <sup>p</sup> Salomon, and then walke confidently.

<sup>q</sup> *Integer vita scelerisque purus  
non eget Mauri iaculis, nec arcu, &c.*

Lastly, good conuersation is profitable for such as are without, for hereby they shall praise God in the day of visitation. Some construe this of Gods visitation in iudgement, but most, of his visitation in mercie; for honest conuersation in Christians is a great motiue to conuert Gentiles, and to winne the most cruel enemies of religion vnto the faith. Our English Histories afford a memorable precedent hereof in S. Albane, who receiuing a poore persecuted Christian into his house, and seeing his holy deuotion, and sweete cariage, was so much affected with his good example, that he became both an earnest professor of the faith, and in conclusion a glorious martyr for the faith.

It is reported of Lucianus an eloquent man and ancient martyr, that he perswaded many Gentiles vnto the truth of religion, onely with the modest and graue composition of his countenance, in so much as <sup>n</sup> some write the persecuting Emperor Maximian, or as <sup>x</sup> other Maximine, durst not looke him in the face, lest hee should turne Christian. <sup>y</sup> Paul and Silas conuerted their Iailor, and many martyrs in old time their executioners, onely with their amiable and admirable meeknesse, patience, constancie.

If Cicero called Historie the mistrisse and glasse of our life, <sup>z</sup> by the knowledge whereof a scholler may seeme to haue trauelled in all countries, to haue liued in all ages, and to haue been conuersant in all affaires. If good examples of men dead are helpfull <sup>a</sup> *ad consolationem praedicatorum & peccatorum*; how much more shall the liuelie paternes

<sup>n</sup> X<sup>p</sup>hilin. in  
uita Neronis.

<sup>o</sup> Plutarch. com.  
de exilio.

<sup>p</sup> Prou. 10. 9.  
<sup>q</sup> Horace car-  
min. lib. 1. od. 22

<sup>r</sup> Luther. apud  
Marlorat. in loc.

<sup>s</sup> Beda lib. 1. hist.  
Anglican. cap. 7.  
Magdeburg.  
cent. 4. col. 1414.  
Baron. annal.  
tom. 2 ad  
an. 303.

<sup>t</sup> Consule Hie-  
ron. in vita Lu-  
cian. & notat.  
Baron. in Rom.  
martyrol. Ian. 7.  
<sup>u</sup> Surius 7. Ian.  
<sup>x</sup> Baron. ubi  
supra.  
<sup>y</sup> Acts 16.

<sup>z</sup> Volaterran.  
epist. dedicat.  
ante commenta-  
ria Malmesbur.  
epist. prefix. lib.  
de gestis Anglor.  
<sup>a</sup> Prolog. legend.  
auree.



paternes of liuing Saints occasion *the Gentiles to praise God in the day of visitation?*

*Submit your selues therefore* Concerning obedience to the Magistrate supream and subordinate, together with the reasons enforcing the same, see Epist. 4. Sunday after Epiphanie: touching Christian libertie, which Anabaptists and other carnall Gospellers abuse to disobedience, see Epistle 4. Sunday in Lent.

*Love brotherly fellowship* A precept so necessarie, that Paul repeates it in his writings <sup>b</sup> thrice, S. Peter in two epistles <sup>c</sup> foure times; *Athenagoras, Iustin Martyr, Tertullian*, in their seuerall apologies highly commend brotherly fellowship in the primitiue Christians; and S. John in his <sup>d</sup> Reuelation makes mention of a whole Church called *Philadelphia*, the which, as <sup>e</sup> *Augustine* thinks, is a fit name for all Christendom; <sup>f</sup> seeing all-Christians haue but one father in heauen, which is God, and but one mother on earth, and that is the Church: all are brethren, and we that liue together are twins.

I cannot say with Paul, as touching brotherly love, ye need not that I write vnto you, 1. Thess. 4. 9 for most men in our daies are either brethren and not good fellowes, or else good fellowes and not brethren. The composition is rare, there be few *Philadelphians* in the world. Schismatics are all for the brothergood, and nothing for fellowship; on the contrarie, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both (as our Apostle here) *love brotherly fellowship*.

<sup>b</sup> Rom. 12. 10.

1. Thess. 4. 9.

Heb. 13. 1.

<sup>c</sup> 1. Epist. 1. 22.

cap. 3. 8.

2. Epist. cap. 1. 7.

<sup>d</sup> Cap. 3. 7.

<sup>e</sup> *Apud Lorin.*

in 1. Pet. 1. 22.

<sup>f</sup> *Primasius in*

Heb. 13. 1.

## The Gospell. I O H N 16.16.

*Iesus said to his Disciples, After a while yee shall not see me, and againe after a while ye shall see me, &c.*

**T**His Gospell is part of that excellent sermon, which our blessed Sauour made to his Disciples after Supper the night before he suffered: so that the very circumstances of person and time should incite you to marke it with all diligence, and regard it with all reuerence; for who did euer speake so well as Christ? and whom did he loue better then his own Disciples? and the last words of good men are the best; for as the last glimpse of the candle is most bright, and the last glare of the Sunne going down most cleere; so the last speech of a deare friend parting with his friends, & departing out of this world, is vsually most affectionate and patheticall. An admonition vttered by such a teacher at such a time to such an auditorie, requires in speaker and hearer good attention, great deuotion.

& John 7.46.

In the whole  
two points are  
more speciallie  
regardable:

The carefulnes  
of Christ in  
instructing  
for the

The dulnes of  
Disciples in vn-  
derstanding, as it  
doth appeare by

Matter, forewarning  
them of troubles.

Manner, forewarning  
them often, & plain-  
lie, propounding a fa-  
miliar example, v. 21.

*A woman when she  
trauellerb, &c.*

Their own questiōs  
among theselues,  
vers. 17. 18. *What  
is this, &c.*

Christ his answeare,  
vers. 19. 20. &c.

As the wise mariner in a calme makes all his tacklings

strong against a storme; and the carefull fen-man mends his banks in summer, lest his ground be drowned in winter; and as a learned Physition looks not only to the disease, which afflicts his patient for the present, but administred often physicke to preuent a maladie which is as yet to come: so Christ the Captain in the Churches ship, and great Physition of our soules<sup>h</sup> (his houre being come that he should leaue the world) called his Disciples together, as<sup>i</sup> Iacob did his sonnes, and told them plainly what good and euill should come to them in the last daies after his departure.

It is a question among Philosophers, whether it bee better *præscire an nescire mala*, to foreknow mischiefe or not. <sup>k</sup> *Erasmus* disputing against Astrologians, held all Prognostications and predictions vnprofitable; for if they foretold ioyfull newes, they decrease our future pleasure, if euill tidings, encrease our present paine; the feare of danger being often worse then the danger it self. But whatsoeuer *Erasmus* and<sup>l</sup> *Fauorinus* haue more wittily then wisely written of this argument, it is a conclusion acknowledged in the world, and confessed in the schoole, that it is better to know before we feelee, then to feelee mischiefe before we know it. For if we be well admonished of any misfortune to come, wee may either preuent it cautionatly, or else endure it patiently.

Secondly, Christ instructs his Apostles often in this one point, sometime plainly, vers. 2. *They shal excommunicate you, yea the time shall come, that whosoever killeth you, will thinke that he doth God seruice.* Sometimes obscurely, vers. 16. *After a while ye shall not see me:* sometimes vsing a bare affirmation, as vers. 4. *These things haue I told you.* Sometimes an earnest asseueration, as in the 20. verse, *Verely, verely, I say vnto you, ye shall weepe and lament.*<sup>m</sup> Insinuating hereby that it is commendable for the Doctor, and profitable for the scholler, y the same lecture be repeated againe and againe, according to that of<sup>n</sup> *Paul*, *To write & same things is not grieuous to me, & it is sure to you.*

Vnrege-

<sup>h</sup> Iohn 13. 1.

<sup>i</sup> Gen. 49. 1.

<sup>k</sup> Leonitius in  
admonit. de vsu  
astrologie.

<sup>l</sup> Aulus Gellius,  
lib. 14. cap. 1. in  
fine.

<sup>m</sup> Heming. po-  
sit. in loc.

<sup>n</sup> Philip. 3. 1.

Vnregenerate hearts are tearmed in holy Bible o *stonie hearts*; if they were brazen they might be melted, if iron, they might be made pliable: but hearts of stone must be broken with continuall hammering, adamantine hearts are mollified onely by the blood of Christ, and that through often dropping on them,

*Iusta canat lapidem, non vis sed sape cadendo;*

*Sic homo fit iustus, non vis sed sape monendo.*

When our doctrine shall drop as P raine, and our speech distill as dew; when we shall daily beate hard hearts vpon the anuill of conscience with the powerfull hammer of Gods pure word, at the last they will bend, yea break, & then *a broken and contrite hart the Lord will not despise.*

Thirdly, Christ instructed his A<sup>p</sup>ostles plainly, *vers. 21. A woman when she travaileth, hath sorrow* Feare and hope strue in her as the two twins in *Rebeccaes* wombe. Her sorrow is when her houre is come, yet she doth hope wel, because she knoweth that her grieve is common vnto women in her case. Secondly, she is well assured that her paine cannot ordinarily be long, *sorrow may continue for a night, but ioy commeth in the morning.* Thirdly, she doth hope the end of her paine will be the beginning of her ioy: for *as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.*

So likewise it shall be with you my Disciples, *in the world yee shall haue affliction*, for these troubles are common, *all that will liue godlie shall suffer persecution.* Secondly, your sorrow is but short; *a little while and ye shall not see me, againe, a little while, and yee shall see me.* Thirdly, your mourning shall be turned into mirth, *and no man shall take this ioy from you.*

By this familiar instructing he teacheth al Teachers to consider more the dulnes of their auditorie, then the quicknes of their owne wit, and to regard the peoples benefit more then their owne credit, losing as it were themselves to winne other vnto God. It is an excellent

o *Ezech. 11. 19.*  
36. 26.

p *Dent. 32. 2.*

q *Psal. 51. 17.*

r *Ferus ser. 1. in Dom. Iubilato.*

t *2. Tim. 3. 12.*



<sup>c</sup> In Psal. 138.

<sup>u</sup> Vbi sup. & de doctrin. Cbri-  
stian. lib. 3. cap. 3  
& lib. 4. cap. 10.  
<sup>z</sup> Ita profitemur  
in prefat. Apo-  
log. Augustin.  
Confess.

<sup>y</sup> Camerarius in  
vita Philip. pag.  
61. 62.

<sup>z</sup> Manlius in  
loc. com.

<sup>a</sup> Augustin. de  
cat. rudibus,  
cap. 15.

<sup>b</sup> 1. Cor. 3. 2.

<sup>c</sup> Lib. 2. cont.  
aduersarium le-  
gis, cap. 2.

<sup>d</sup> Augustin. de  
doctrin. Cbri-  
stian. lib. 4. c. 10.

<sup>e</sup> Apud Thom.  
cat. in loc.

speech of <sup>c</sup> *Augustine*: *Malleus ut reprehendans grammatici, quàm ut non intelligent populi.* The same father in his workes<sup>u</sup> often translates the words of *Dauid*; *Non est occultatum os meum à te*, my bones are not hid from thee, *non est occultatum ossum meum*, as desiring to speake barbarously rather then obscurely. <sup>z</sup> *Philip Melancthon* vsed euermore the most receiued formes & phrases of speech, y hating equiuocation and ambiguitie. Bishop *Latimer* was so plaine in his preaching, that he drew many comparisons euen from the saffron bagge and hogstie. The most learned Diuines in all ages had their introductions to religion, and easie Catechismes, as *Clemens Alexandrinus* his *Pædagogus*: *Lactantius*, his *Institutions*: *Cyri*, his *Catechismes*: *Augustine* his *Enchiridion* and booke *De catechizandis rudibus*.

I write not this against accurate sermons in learned auditories; euery Preacher in this case may profess ingenuously with that famous Orator *Demosthenes*, that hee would speak if it were possible <sup>z</sup> *non modo scripta sed etiam sculpta*; <sup>a</sup> but he must consider seriously whether he teach many or few, such as are learned or ignorant, ciuill or rude. For if hee feede infants, hee must giue milke, saith <sup>b</sup> *Paul*, that is, *nutritoria non peremptoria*, saith <sup>c</sup> *Augustine*; or as *Bernard*, *apta non alta*. There is <sup>d</sup> *quadam diligens negligentia, qua sic ornatum detrahit, ut sordes non contrahat*. A Preacher ought to be diligently negligent, hauing his phrase neither ouer curiously set, nor yet altogether rudely composed, but so rightly diuiding the word, that he may deliuer alway profitable matter after a profitable manner; and without all question, it is the greatest point of deepe learning to distinguish aptly that which is confused, and illustrate plainely that which is obscure.

*After a while yee shall not see me, and againe, after a while ye shall see me.*] I find foure expositions of this one clause: first, <sup>e</sup> *Alcuinus* interpretes it thus: The time wherein ye shall not see me shall be but short, namely, part of three daies, while I shall rest in my graue; the time likewise wherein

wherein yee shall see me will be but little, to wit, fortie daies after my resurrection.

Secondly,<sup>f</sup> *Theophylact, Euthymius, Caietan*, and other vnderstand it thus: After a while ye shall not see me; for I shall bee dead and buried; and againe, after a while ye shall see me; for I will rise againe, and goe before you into Galile.

Thirdly,<sup>h</sup> *Rupertus* expounds it thus: After a while ye shall neuer see me in this mortall bodie, but yet after a while ye shall see me in a glorified and impassible body.

Fourthly, S.<sup>i</sup> *Augustine* and *Beda* thus: After a while yee shall not see me, for I ascend vp to my father to sit at his right hand, and yet after a while yee shall see me, for I will come againe quickly to iudge both the quicke and the dead; and then your hearts shal reioyce, and your ioy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Christs intent in this Gospel appointed for this Sunday, being between his resurrection and ascension, and so consequently in the iudgement of the Church not to bee construed of his death and resurrection, but rather of his ascension and second comming to iudgement. See the Gospell for Whitsunday: *Maldonat. in loc. & Iansen. concord. cap. 135.*

Hence we may learne to be patient and comforted in our affliction. Howsoever Christ absent himselfe for a while, yet after a while wee shall see him, hee will either come or send comfort: example hereof in the blessed protomartyr *Stephen*, a while Christ did as it were withdraw himselfe, but within a while again *Stephen*<sup>k</sup> saw the heauens open, and the sonne of man standing at the right hand of God. <sup>l</sup> *Robert Glouer* being condemned by the bloodie Bishop of Lichfield to die for the profession of the truth, a while felt in himselfe no willingnes, but rather an heauinesse and dulnesse of spirit, ful of much discomfort, and void of spirituall consolation to beare the crosse of martyrdome: but within a while the Lord replenished him abundantly with such ioyes, as that comming neere to

<sup>f</sup> *Com. in loc.*

<sup>g</sup> *Matth. 26. 32.*

<sup>h</sup> *Lib. 12. com. in Ioan.*

<sup>i</sup> *Tract. 101. in Ioan.*

<sup>k</sup> *Acts 7. 56.*

<sup>l</sup> *Master Fox in the martyrdome of Robert Glouer and Cornelius Bongey.*

the ttake, he cried out, *he is come, he is come*, and that with such alacrity as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by paines of death.

The dulnes of Christs own Disciples in not vnderstanding these mysteries, affordeth <sup>m</sup> intruccion and <sup>a</sup> comfort. We may learne <sup>o</sup> *that the naturall man perceiueth not the things of God*, vntill the blessed Spirit become his tutor; and therefore we must pray with <sup>p</sup> David, *Leade me forth in thy truth, and learne me, for thou art the God of my saluation*. Hence wee may receiue consolation also. <sup>q</sup> Weaklings in faith are not reiectcd of Christ, but strengthened, <sup>r</sup> he doth not breake the bruised reed, nor quench the smoking flax.

<sup>m</sup> Heming. po-  
fil. in loc.  
<sup>n</sup> Melancthon.  
com. in Ioan. 16.  
<sup>o</sup> 1. Cor. 2. 14.  
<sup>p</sup> Psal. 25. 4.

<sup>q</sup> Rom. 14. 1.  
<sup>r</sup> Matih. 12. 20.

*The Epistle. IAMES I. VER. 17.*

*Euery good gift, and euery perfect gift is from above,  
and commeth downe from the father of lights, &c.*

<sup>f</sup> Augustin. con-  
tra Adimantin.  
cap. 26. Tertul-  
lian. cont. Mar-  
cion. lib. 2. cap.  
14. malum culpa  
& poene.  
<sup>g</sup> Amos 3. 6.  
<sup>h</sup> Haymo. Caluin.  
Riber. in A-  
mos 3.

<sup>i</sup> Matih. 25. 47.

**T**Here be <sup>f</sup> two kindes  
of euill mentioned in  
holie Scriptures:

*Vnum quod homo facit*, an euill  
which is sinne.  
*Alterum quod homo patitur*,  
an euill which is a punish-  
ment for sinne.

God is author of all punishment for sin, according to that of the <sup>t</sup> Prophet, *Is there any euill in a city, & the Lord hath not done it?* <sup>u</sup> that is, any iudgement for euill, any plague, famine, warre, and the Lord hath not sent it? but he is not author of euill which is sinne. God (saith our Apostle) *cannot be tempted with euill, neither tempt other vnto euill*. The father of lights hath prepared indeed outward darknes of <sup>x</sup> hell, as the reward of sinne; but he did not create the inward darknes of the minde, which is sin. The reason hereof is deliuered in the text: He that is the fountaine of al good, is not author of any euill, but *euery*

*good*

good and perfect gift is from above; and the father of lights in his goodnesse is constant and permanent. y For albeir the Sunne in his course be variable, somtimes appearing bright and cleere, sometime darke and cloudy; yet the father of lights is evermore the same, shining alwaies in bountie without *change or shadow of change*. Gifts, the perfectnes of gifts, the perfectnes of all gifts comes downe from the father of lights, with whom is no variablenes, neither shadow of change.

y Engl. sh. gloss.

All the gifts of fortune falsely so called, as riches and possessions; all the gracefull endowments of the bodie, as agilitie, strength, comelineffe, &c. all the goods of the minde, as vertue, wit, learning, all these and all other beside these descend from God above, who giues *omnia et omnia*, to all all things, Acts 17. 25. no siluer in <sup>2</sup> *Beniamins* sacke till *Ioseph* put it in; no good in man, except the Lord bestow it.

<sup>2</sup> Gen. 44.

First, for the gifts of fortune rich and poore, *Iob* resolves the doubt; <sup>c</sup> *The Lord giueth, and the Lord taketh, blessed be the name of the Lord.* Bread in the *Pater noster* is called ours; *Giue vs this day our daily bread*, but (as <sup>b</sup> *Augustine* sweetly) *ne putetur à nobis, dicimus à nobis*. Left we should imagine that it is our owne from our selues of our selues, our Master enioyned vs to begge it of our father in heauen daily, saying and praying, giue vs this day our daily bread. It is a gift, ergo, not our owne; it is good, ergo, from above.

<sup>a</sup> Iob 1. 21.

<sup>b</sup> Epist. 143.

Happily the worldling (blinded by the prince of darknesse, and not illuminated by the father of lights) ascribeth his encrease of corne, wine and oyle either to the goodnesse of his skill, or to the greatnes of his industrie, saying with proud *Nabuchodonosor*, <sup>c</sup> *Is not this great Babel, which I haue built?* Haue not I got all these goods my selfe by mine owne wit and prouidence? But what saith our Apostle? *Erre not my deare brethren, euery good & perfect gift is from above.* The scripture speakes plainly, <sup>d</sup> that *Paul* may plant, and that *Apollos* may water, but it is God

<sup>c</sup> Daniel 4. 37.

<sup>d</sup> 1. Cor. 3. 6.

that



° *Psal.* 117.

that giueth encrease; except the Lord keep the city, the watchman waketh but in vaine; except the Lord build the house, their labour is but lost that build it: It is vaine to rise vp early and to take rest late, and to eate the bread of carefulnes, except the Lord blesse our endeuours.

f *Psal.* 65. 14.

g *Psal.* 141. 13.

That our valleyes therefore may stand so thicke with corne, that they<sup>f</sup> shall laugh and sing, that our garners may be full and plenteous with all manner of store, that our sheep may bring forth thousands and ten thousands in our streets, that our oxen may be strong to labour, and no decay in our cattell; it behoueth vs to begge all these blessings of the father of light, for it is he that doth blesse thy going out, and thy comming in, it is he that maketh thee plenteous in goods, plenteous in the fruite of thy ground, it is he that opens his treasures, euen the heauen to giue raine vnto the land in due season, onely hee that doth blesse all the workes of thine hands. *Deut.* 28.

h *Matth.* 6. 27.

i *Matth.* 5. 36.

k *Psal.* 139. 15.

Secondly, for the gifts of the bodie; it was God that gaue strength to *Sampson*, beautie to *Absolon*, talnes vnto *Saul*. Of our selues wee cannot adde one<sup>h</sup> cubit of stature to our selues. He that would seeme old cannot make i one haire of his head white, nor he that would be yong one hoarie haire black. It is God that did wonderfully frame vs in our mothers wombe, k beholding our substance being yet vnperfect, & in his book are al our members written; it is God that did more wonderfully bring vs into the world, in so much that women haue iust cause to praise him for their deliuerance: it is God alone that doth most wonderfullie preserue vs in our nonage, middleage, dote age, while we vse foure legs, two legs, three legs; as <sup>l</sup> *Adam* was, so euery sonne of *Adam* is in this respect the<sup>m</sup> sonne of God. That our hands therefore may be taught to<sup>n</sup> warre and our fingers to fight, that our<sup>o</sup> feete may be like Harts feete, and our armes able to breake a bow of Steele, that our sonnes may grow vp as the p yong plants, and that our daughters may bee as the polished corners of the temple, that we may plough with

<sup>l</sup> *Luke* 3. 38.

<sup>m</sup> *Deut.* 32. 6.

<sup>n</sup> *Psal.* 144. 1.

<sup>o</sup> *Psal.* 18. 33. 34.

p *Psal.* 144. 12.

our

our own heiffer, and reioyce with the wife of our youth, that our wife may bee like the<sup>r</sup> fruitfull vine, and our children like oliue branches round about our table, we must entreate these blessings of the father of light, from whom onely commeth euery good and perfect gift.

The noble skill in Physicke standing vpon<sup>r</sup> two legs, experience and reason, is an excellent meanes assuredly for the preferuation of our health; and yet for all this it is the great Doctor, which hath heauen for his chaire, that keepeth vs aliue. If the<sup>r</sup> keepers of our house do not tremble, and the grinders doe not cease, if the siluer cord be not lengthened, and the golden ewer broken, if our eies the windowes of our body be not darke, it is the good gift of the father of light: for so<sup>r</sup> soone as he is angrie, al our daies are gone, we bring our yeeres to an end, euen as a tale that is told. Reade Psalmes 90. 91.

Thirdly, for the gifts of the mind appertaining to the will or vnderstanding, or both, all of them are from God; the father of lights enlighteneth our vnderstanding, hee gaue wisdom to<sup>r</sup> Salomon, for which he was so renowned in al the world; and it was he who took away knowledge from Georgius Trapezuntius, who being one of the greatest clerks in all his time forgot all his learning, as<sup>r</sup> Volaterane writes, and his name too, as<sup>r</sup> a other report. And therefore the Poets in the beginning of their treatises vsually did inuocate the Gods for their assistance; and the first character our forefathers taught their children was *Christs crosse*, and the first lesson in their Primer, was, *In the name of the Father, &c.* and the first copie in their schoole, was, *In my beginning God be my speed.* And<sup>b</sup> Sarisburienfis in *Policratice* counselleth al Students humble to knocke at heauen gate, that the key of knowledge may open vnto them a doore of vtterance; for God onely is wise, wisdom it selfe, in whose hand is the booke of knowledge, from whence commeth euery good and perfect gift.

<sup>c</sup> There are diuersities of gifts, but the same spirit; diuersities

<sup>9</sup> Iudges 14. 18.

<sup>r</sup> Prou. 5. 18.

<sup>r</sup> Psalm. 128. 3.

<sup>r</sup> Galen.

<sup>u</sup> Eccles. 12. 3. 6.

<sup>r</sup> Psalm. 90. 9.

<sup>r</sup> 1. Kings 3.

<sup>r</sup> Commentar. lib. 21. pag. 642.

<sup>r</sup> Funccius & Bucholzer in chron.

<sup>b</sup> Lib. 7. cap. 13.

<sup>c</sup> 1. Cor. 12.

<sup>d</sup> Sixtus Senen.  
bib. lib. 3. pag.  
187.

<sup>e</sup> In colloquio  
de Erasmo.

<sup>f</sup> Hugo.

<sup>g</sup> 1. Kings 4. 33.

<sup>h</sup> Prover. 25. 11

<sup>i</sup> 1. Cor. 13. 1.

<sup>k</sup> Chap. 1. 5.

<sup>l</sup> 2. Cor. 3. 5.

<sup>m</sup> Epist. fami-  
liar. lib. 1. epist. 9

ties of administrations, but the same Lord; diuersities of operations, but God is the same who worketh all in all. Diuersities of gifts among the Apostles; Paul was good at planting, Apollos at watering: diuersities of gifts among the Fathers, <sup>d</sup> some construed the scriptures allegorically, as Origen; other more literally, as Hierome; other morally, as Gregorie the great; other pathetically, as Chrysostome; other dogmatically, as Augustine.

Diuersities of gifts among the new writers, as Martin  
<sup>c</sup> Luther wrote on the walles of his chamber with chalk:

*Res & verba Philippus, res sine verbis Lutherus,*

*Verba sine re Erasmus, nec res nec verba Carolus tadius.*

Diuersities of gifts among ordinary Preachers, <sup>f</sup> *alij sensu ampli sed non ore; alij sensu inopes, sed ore torrentes; alij neq; sensu ampli, neq; ore; alij sensu ampli, & ore.* Some haue bad vtterance, but a good conceit; other, excellent vtterance, but a meane wit; some neither, and some both. One surpasseth in expounding the words, another is excellent in deliuering the matter, a third happie for cases of conscience, a fourth exquisite in determing schoole doubts. In a word, some be iudicious to enforme the vnderstanding, other powerfull to reforme the will and affection. All these diuers gifts are from above, comming downe from one and the same father of lights.

If any man then haue a desire to discourse with Salomon of al trees euen from the <sup>g</sup> Cedar that is in Lebanon, vnto the hyssope that springeth out of the wall; if any desire to martiall his words and adorne his phrase, that they may be like <sup>h</sup> apples of gold with pictures of siluer; if any desire to speake with the <sup>i</sup> tongue of men and angels; if any lack wisdom, let him, saith <sup>k</sup> our Apostle, begge it of God, who giueth to all men liberally, from whom commeth euery good and perfect gift.

As for gifts appertaining to the will, <sup>l</sup> *S. Paul* affirmeth plainly that all our sufficiencie is of God; he doth indeed out of his abundant loue repute his owne benefits our gifts (as <sup>m</sup> Tully writes of *Lentulus*) *Facit abundantia quadam*

dam amoris, ut etiā grata sint ea, quæ prætermitti sine nefario scelere non possunt: but as <sup>u</sup> Augustine elegantly, *Quis tibi enumerat vera merita sua, quid tibi enumerat nisi munera tua?* and in <sup>o</sup> another place, *bona mea, dona tua.*

As for faith, an especial gift belonging (as some think) both to the will and vnderstanding, it is the faire <sup>r</sup> gift of God, without which al other are no gifts. *Ipsum velle credere Deus operatur in homine*: God worketh in man the first desire to beleue, saith <sup>r</sup> Augustine. If any man aske why this man doth beleue, and another doth not beleue, *cui illi ita suadeatur, ut persuadeatur, illi autem non ita?* I can giue him none other answere but that of <sup>r</sup> Paul, O the deepnes of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgments and his waies past finding out? *Cui responsio ista displicet, querat doctiores, sed caueat ne inueniat præsumptores.*

For if thou wert so glorious as an Angel, or thy meate so good as Manna that fell from heauen, or thy garments so pretious as Aarons Ephod, or thy breath so sweete as the perfume of the Tabernacle, yet all these could not set one of thy feete into Christs kingdome, only God worketh all in all, in whom we liue, and moue, and haue our being naturally, ciuilly, spiritually, eternally. So <sup>y</sup> every Christian in respect of al these may say with <sup>r</sup> Paul, *By the grace of God I am whatsoener I am.* And with that good Father <sup>u</sup> Augustine: *Omne bonum nostrum vel ipse vel ab ipso*: Al our good is either God or from God, God in the life of glorie, from God in the life of nature, creating vs when we were not, and preseruing vs euer since we were, and in the life of grace bestowing vpon vs daily priuatiue grace to defend vs from euill, and positieue grace enabling vs to doe good.

\* If God then be with vs, who can be against vs? Who can be? man will be, the world will be, the flesh will be, the diuell will be. But if God bee with vs in our creation, with vs in our preseruatiue, with vs in our regeneration, with

<sup>n</sup> Confess. lib. 9. cap. 13.

<sup>o</sup> Confess. lib. 10. cap. 4.

<sup>p</sup> John 6. 29.

<sup>q</sup> De spiritu & litera cap. 34. tom. 3. fol. 594.

<sup>r</sup> Rom. 11. 33.

<sup>s</sup> Augustin. ubi supra.

<sup>t</sup> 1. Cor. 15. 10.

<sup>u</sup> Lib. 1. de doctrin. Christian. cap. 31.

<sup>x</sup> Rom. 8. 31.



with vs in our glorification; then man albeit neuer so bloodie, shall not take away our naturall life; the world, albeit neuer so malicious, shall not take away our ciuill life; the flesh, albeit neuer so fraile, shall not take away our spirituall life; the diuell, albeit hee rage like a roling lion, shall not take away our eternall life.

<sup>y</sup> 1. Cor. 4. 7.

This doctrine teacheth euery man to renounce his own little merits, and to magnifie Gods great mercie, to renounce whatsoeuer is in himselfe, of himselfe, *For what hath he, that he hath not receiued?* and if he haue receiued all his gifts from God, why doth hee boast as if he receiued them not? he hath not so much as a rag to his back, or a morsel for his belly, or a good haire on his head, or a good thought in his minde, but it is a gift and a grace. <sup>z</sup> *Boni si quid habes à Deo sumpsisti, non à me præsumpsisti.* And *Hugo Cardinalis* in this very well: *Omnia mea mala purè mala sunt & mea, omnia mea bona purè bona sunt & non mea.* Whatsoeuer is euil in me is from me, but that which is good came downe from the father of lights.

<sup>z</sup> *August. ep. 52.*

<sup>a</sup> *Ierem. 9. 23.*

And therefore <sup>a</sup> *let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches:* all of vs are stewards, and these goods are none of our own, but committed vnto vs only for a time, that we may well employ them for our masters aduantage. For at his generall audit hee will reckon with vs for all our receipts and expenses; he will come and say, <sup>b</sup> *How is it that I heare this of thee? giue an account of thy stewardship, thou maist be no longer steward.*

<sup>b</sup> *Luke 16. 2.*

<sup>c</sup> *Guevara.*

The second inference is, that wee must laud and magnifie the mercies of God, from whom commeth euerie good and perfect gift. <sup>c</sup> *Al the Psalmes of David are contained in these two words, Halleluia and Hosanna, blessed be God, and God blesse, as being al made to pray to God for mercies, or to praite him for deliuerance from miseries.*

<sup>d</sup> *Consule Ambrosii. erat. de obitu Satyri.*

Ingratitude is a monster in nature, a *solecism* in manners, a *paradox* in religion: a <sup>d</sup> monster in nature, for the heauens

the heavens declare the glorie of God, &c. the chirping birds sing such Psalmes as they can vnto the Creator euery morning when they rise, and euery euening before they rest. If thou bestow a little seed vpon the ground, it will within a few moneths againe returne to you sometime thirtie fold, sometime sixtie fold, sometimes an hundred fold, as our Sauour speaketh in the Gospel. Nature teacheth vs to be so thankfull, that vsually wee call him that is gratefull a *kind man*, but an ingratefull wretch an *unnaturall man*.

Secondly, it is an absurd *solecism* in manners and ciuilitie consisting of two vices; falsehood in not acknowledging, iniustice in not requiting a benefit. It is written of *Alexander the great*, and *Iulius Cesar* two renowned Emperours, the one for his liberalitie, the other for his patience; that *Alexander* would neuer giue, nor *Cesar* forgieue an ingratefull man.

Lastly, vnthankfulness is a *paradox* in religion and Diuinitie, for God bestoweth vpon vs all things, and requi-  
reth onely this one thing, to be thankfull; hee made all things for man, and man for himself. It is worth but little that is not worth *grand mercie*, yet this is all God requi-  
reth of vs for all; *ascendat ergo gratia ut descendat gratia*, let vs send vp our gifts to God, that he may send downe his gifts to vs. O let vs sing and say with the Psalmist, f O giue thanks vnto the Lord, for hee is gracious and his mercie endureth for euer. & Euery day will I giue thanks and praise thy name for euer and euer. h Reioyce in the Lord O ye righteous, for it becometh well the iust to be thankfull.

i *Dauid* considering the great and infinite bountifullnes of the Lord toward him crieth out, *Quid retribuam Domino?* What reward shall I giue to the Lord for all the benefits hee hath done vnto me? Is *Dauid* a King, a Prophet, a Saint, inward with God vnderstood not what to present vnto the Lord for the good blessings hee had receiued; then what shall wee doe, which vnderstand not what

c Psal. 119. 1.

f Psal. 136.

g Psal. 145. 2.

h Psal. 133. 1.

i Psal. 116. 11.

what to say, nor haue not what to giue. For if euery good gift be from aboue, our abilitie is so small, that if God do not giue wherewith to giue, of our selues wee haue not what to giue.

<sup>k</sup> Rom. II. 36.

Let euerie Christian soule therefore to the glorie of God confesse with <sup>k</sup> Paul, that *of him and through him, and for him are all things*. Of him, from whom commeth euery good and perfect gift: through him, enioying these gifts by his goodnesse, in whom is no variablenesse or change: for him, that we should be the first fruites of his creatures. Other creatures praise God in their kind, and after their manner, <sup>1</sup> the Sun, the Moone, Fire and Haile, Snow and Vapours fulfilling his word: but Man, for whom all these things were made, should bee most thankfull, the first fruites of his creatures, as our Apostle speakes. I wil therefore shut vp this text, as Paul did his excellent discourse, Rom. II. seeing *all things are of him, through him, and for him*, as wee are bound, so let vs giue to him all praise and honour and glorie now and for euer. Amen.

<sup>1</sup> Psalm. 148.

### The Gospell. Iohn 16.5.

*Iesus said vnto his disciples, now I goe my way to him that sent me, and none of you asketh me whither I goe, &c.*

**I**N this Gospell our blessed Sauour doth first chide, then comfort his Disciples.

He chides especially for their { Silence, none of you asketh me whither I goe.  
Sorrow, because I haue said such things vnto you, your hartes are full of sorrow.

He comforts in shewing that his departing is expedient: { 1. By protestation, I tell you the truth.  
2. By demonstration, If I goe not away, the Comforter wil not come vnto you, but if I depart, I will send him, and bee when he is come

shall

shall { Correct y world in Sinne.  
3. things, euidēt- } Righteousnes  
ly rebuking it of } Iudgement.  
Direct you in all things, hee will  
leade you into all truth.

*I goe my way*] Christ went away two waies, in his death and in his ascension: in the one considered as man totally, in the other finally; hee went away by death on the crosse totally, for his <sup>m</sup>body went away to mother earth, and his <sup>n</sup>soule went away to his father, and yet within three daies he came again, but in his ascension he left the world finally; so the <sup>o</sup>text expressely, *whom the heauen must containe until the time that al things be restored, which God hath spoken by the mouth of his holy Prophets since the world began.* ¶ As the griffin is like the lambe in his leg, the lion in his backe, the eagle in his beake; so Christ in his passion was a lambe, in his resurrectiō as a lion, in his ascension an eagle, for he went away to his father, and of this finall departing this text is to be construed, and therefore chosen fitlie for a Sunday betweene the feast of his glorious resurrection and ascension.

*None of you asketh me whither I goe*] S. <sup>1</sup> Peter did aske, *Lord whither goest thou?* S. <sup>2</sup> Thomas did aske, *Lord wee know not whither thou goest*: how then is it true, *none of you asketh me whither I goe?* S. <sup>1</sup> *Augustine* doth answere thus: In mine ascension I will goe to my father in such sort, that none of you neede aske whither I goe; <sup>1</sup> for ye shall behold with your eyes and stand gazing on me when I shall be taken vp into heauen.

<sup>2</sup> *Rupertus* assoileth the doubt otherwise: Ye did aske whither I went, and were forward to goe with me till I told you that I should die, but now none of you asketh whither I goe, being as it should seeme more readie to flie then to follow.

But <sup>2</sup> *Euthymius* in my iudgement most aptly: Ye did ask me before, but I did not answer you fully, why the do ye not continue questioning and further asking vntill ye

P

be

<sup>m</sup> Mat. 27. 59. 60

<sup>n</sup> Luke 23. 46.

<sup>o</sup> Acts 3. 21.

<sup>p</sup> Dict. con. 1. dem. 2. post pasch.

<sup>1</sup> Iohn 13. 36.

<sup>2</sup> Iohn 14. 5.

<sup>1</sup> Tract. 94. in Ioan.

<sup>2</sup> Acts 1. 9. 11.

<sup>2</sup> Com. lib. 12. in Ioan.

<sup>2</sup> Com. in loc. idem Caietan. Cyrillus, Maldonat.



y Vatabl. in loc.

x Zepper. con. 1.  
dom. cantate.

a Culman. con. 2.  
in loc.

b Luk. 16. 22.

c Apocal. 7. 17.

d Ardens in loc.

e Acts 7. 59.

f Rupertus ubi  
supra.

g Musculus, Zep-  
pertus, Iansen. in  
loc.

h Philip. 3. 21.

i Iohn 11. 50.

k Philip. 2. 6. 7.

l Symbol. Nicen.

be resolved? assuredly the reason hercof is, because *your hearts are full of sorrow*, considering onely that I goe, not whither I go. y *Nemo vestrum expendit verè quò & cur abeam.*

The Papists in hunting too much after the carnall and grosse presence of Christ in the sacrament z erre with the Disciples here. a So doth euery worldling in being too much afflicted for the death of his friend, wife, child, grieuing because they be gone, not vnderstanding whither they be gone; let vs learne then that euerie child of God after his departure, goeth vnto his father, euen to sweete rest, as in the b bosome of a father, where c all teares are wiped from his eies, and cares from his heart. As Christ, the Sonne of God by nature, so the Christian, a sonne of God by grace, d may well say when he dieth, *I goe my way to him that sent me*, neither ought any doubt whither I goe. S. e Stephen at his martyrdome, as Christ on his crosse, cried, *Lord receiue my spirit.*

*I tell you the truth*] He being *the truth*, in whose mouth was no guile, spake the truth alway, but he doth vse this earnest asseueration, to shew the f weight of the matter, and inforce the greater credence thereunto. By this example we may learne to forbear swearing in our ordinarie communication howsoeuer we speake the truth, and a truth of importance. Many men are so prodigall of their soules health and credit, that they wil pawne both at euery word for euery trifle; but when our report is neglected, it is enough to say with Christ, *I tell you the truth*; I assure you, verely verely, or the like protestations.

*It is expedient for you*] It is very g remarkable that hee saith not *expedit mihi*, but *expedit vobis*, euery one will make much of one, h seeking their owne, saying with i Caiphas, *It is expedient for vs*, but Christ, *it is expedient for you*, preferring our welfare before his owne good. It was not expedient for him, k who was the Sonne of God to take on him the shape of a seruant, and yet l for vs men and our saluation he came downe from heauen, and was incarnate

incarnate by the holy Ghost. It was not expedient for him to bee called coniurer and Samaritan, to be scoffed, scorned, scourged, and yet he <sup>m</sup> suffered all this for vs, *leaving us an ensample, that we should follow his steps.* It was not expedient for him that he should die: Father, <sup>n</sup> O my Father if it be possible let this cup passe from me; but yet he was <sup>o</sup> wounded for our transgressions, he was broken for our iniquities, and with his stripes are we healed; he then that will follow Christ *must* <sup>p</sup> not seeke his owne, but every man one anothers good.

*That I goe away*] Not that I take my spirit from you, for <sup>q</sup> I will be with you spiritually till the worlds end, but it is expedient I should cease to be bodily present. <sup>r</sup> *Augustine* wished he might haue seene three things especially; *Paul in the pulpit, Rome in her flower, and Christ in the flesh.* And who would not with *Augustine* desire to behold his glorious face, and heare his gracious words, and see his vnmatchable wonders, and yet it is expedient that he is gone; for <sup>s</sup> ascending vp on high hee led captiuitie captiue, and gaue gifts to men; hee <sup>t</sup> prepared a place for vs in heauen, and there resides as our agent and aduocate, <sup>u</sup> mediating daily betweene God and vs.

So long as children hang on the teate, they cannot away with strong meate, that therefore they may digest hard diet, it is expedient they should be weaned. Our Sauiours bodily presence was vnto his Disciples as <sup>x</sup> milke; for it was but a weake faith they then had in him, and a very carnall loue they bare toward him, in comparison of that which followed afterward; they still imagined that hee was an earthly monarch, and that hee would highlie <sup>y</sup> preferre them in his glorie, setting some on his right hand, and other at his left; euen the last houre when hee was departing all of them said ioyntly, <sup>z</sup> *Wilt thou at this time restore the kingdome to Israel?* It was time therefore to weane them, and by going away to shew that his kingdome was not of <sup>a</sup> this world, that they might no more depend vpon his bodily presence, but auouch with

<sup>m</sup> 1. Pet. 2. 21.

<sup>n</sup> Mat. 26. 39.

<sup>o</sup> Esay 53. 5.

<sup>p</sup> 1. Cor. 10. 24.

<sup>q</sup> Math. 28. 20.

<sup>r</sup> *Tho. Frigius*  
epist. pref. x. an.  
tiquis. Rom. Ro.  
sini.

<sup>s</sup> Ephes. 4. 8.

<sup>t</sup> John 14. 3.

<sup>u</sup> 1. Tim. 2. 5.

<sup>x</sup> *August. trafl.*  
94. in Ioan.

<sup>y</sup> Math. 30. 20.  
Marke 10. 37.

<sup>z</sup> Acts 1. 6.

<sup>a</sup> John 18. 36.

<sup>b</sup> 2. Cor. 5. 16.

<sup>c</sup> Heming. postil.  
dom. 3. post  
pasch.

<sup>d</sup> Ioh. 20. 19.

<sup>e</sup> Ioh. 14. 26.

<sup>f</sup> August. tract.  
94. in Ioan. &  
Bernard. ser. 6.  
in ascension.  
& Comment. in  
loc.

<sup>h</sup> Iohn 6. 44.

<sup>i</sup> Iohn 17. 6. 8.

<sup>k</sup> Melanct. postil.  
in loc.

Saint <sup>b</sup> Paul, Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth know we him no more. <sup>c</sup> Gods holy Gospell and the holy Ghost are y glassse wherein wee must behold Christ. It is better by faith to conuerse with him in heauen, then by sight to see him on earth, as hee told his vnbeleeuing Apostle, <sup>d</sup> Thomas, Because thou hast seene me, thou beleeuest, blessed are they that haue not seene, and yet beleene.

For if I goe not away the Comforter will not come] <sup>e</sup> The Comforter is the holy Ghost, he doth insinuate therefore that y gifts of the blessed spirit could not now be powred vpon them in so plentiful a manner and measure for their comfort, as after his ascension on Whitsontide they should be. Christ remaining here below was not so well fitted to giue, for ascending vp on hie, hee gaue gifts vnto men: and the Disciples were not so capable to receiue, <sup>f</sup> for the more they delighted in the flesh, the lesse fit to be comforted by the Spirit; Consule Iansen. concord. cap. 75. bibliothec. concionum. tom. 3. fol. 106. Maldonat. in Ioan. 16. 7.

But leauing al other expositions, I follow that of <sup>g</sup> Euthymius; If I goe not away the Comforter will not come, for that it is so decreed in heauens hie parliament, that first God the Father should <sup>h</sup> draw vs to his Sonne: secondly, that God the Sonne should <sup>i</sup> instruct vs: and lastly, that God the holy Ghost should assist and establishe vs in all truth; and so the whole work of our redemption is ascribed to the Father as electing, to the Sonne as consummating, to the holy Ghost as applying it: God the Father had done his part, God the Sonne was at this instant accomplishing his worke, it remained only that the Comforter should come to perfect both. How God the holy Ghost is the Comforter leading into all truth, and sent of Christ, see the Gospel on Sunday after Ascension.

He will rebuke the world] <sup>k</sup> To wit, by your preaching and ministerie; so Noe led by the Spirit, rebuked the old world; Moses by the same Spirit rebuked Pharaos, Iohn Baptist rebuked Herod, Elizew and Elin the Kings of Israel,

rael, and so Christ his Apostles, and their successors in all ages. And therefore when wee <sup>l</sup> rebuke with all long suffering and doctrine, you must <sup>m</sup> suffer the words of exhortation, acknowledging that the preaching of the Gospel is the <sup>n</sup> power of God, and the worke of his owne Spirit • speaking in vs for your good; P he therefore that despiseth our ministerie, despiseth not man but God. It is the Spirit rebukes the world, that is, worldlings, all men vnregenerate, who continue still in their finnes and ignorance, called heere *the world*, because there is a world of such men, as the vulgar Latin Ecclesiastes 1.15. *infinitus numerus*, a number without number. Or as q other, all men in the world, for the <sup>r</sup> whole world lieth in wickednesse, and is by nature guiltie before God of sinne. The Spirit therefore conuinceth all men of sinne, Gods elect for their conuersion, the reprobate for their cōfution, according to that of <sup>s</sup> Paul, *If all prophetic, and there come in one that beleueneth not, and is vnlearned, he is rebuked of all men, and iudged of all men, and so are the secrets of his heart made manifest, and hee will fall downe on his face, and worship God, and say plainly that God is in you indeed.*

Because they beleene not in me] <sup>c</sup> The Spirit rebukes all other finnes against the first and second table, but hee names this alone, because, saith <sup>n</sup> Augustine, so long as this remaineth all the rest are retained with it, and when this goeth away the rest are released. Infidelity is the bitter roote of all wickednesse, and a liuely faith is the true mother of al goodnesse, he therefore that doth truly beleue cannot bee without care to liue well, that hee may shew foorth his faith by his works, and make his calling and election sure. \* *The Lord knoweth who are his*, and that we may know likewise who are his, it followeth excellently, *Let euery one that calleth on the name of Christ depart from iniquitie.*

Of righteousness, because I goe to my father] This may be construed either of Christs righteousness imputed to vs, or of his personall inherent righteousness in himselfe.

<sup>l</sup> 2.Tim.4.2.  
<sup>m</sup> Heb.13.22.

<sup>n</sup> Rom.1.16.

<sup>o</sup> Matth.10.20.  
<sup>p</sup> 1.Theff.4.8.

<sup>q</sup> Marlorat, in loc.

<sup>r</sup> 1.Epist. Iob.5.  
19.

<sup>s</sup> 1.Cor.14.24.25

<sup>t</sup> Heming, postil. in loc.

<sup>u</sup> Tract.95. in Ioan.

<sup>x</sup> 2.Tim.3.19.



† *Augustin. ubi  
sup. Cyril. Lu-  
ther. Melan-  
cthon in loc.*

² *Habac. 2. 4.*

² *Galat. 2. 16.*

ᵇ *Rom. 3. 20.*

ᶜ *Rom. 5. 1.*

ᵃ *Theophylact.  
Euthymius,  
Maldonat. in  
loc. & Iansen.  
concord. cap.  
135.*

ᵉ *Iob. 3. 46.*

† *Heb. 11. 14.*

ᵉ *Acts 2. 22, 36.*

37.

This is our righteousness that Christ died for our finnes and rose againe for our iustification, that hee went away to the Father, and there pleades our cause before God as an intercessor and aduocate, which is the reconciliation for our finnes, 1. Epist. Ioh. 2. 1. Faithlesse worldlings cannot beleue this, gracelesse popelings will not beleue this, and therefore the Spirit doth conuince them by manifold euidences, as, ² *The iust shall liue by faith, and ² know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ.* ᵇ *By the workes of the law shall no flesh be iustified, but being iustified by faith, we haue peace toward God: through our Lord Iesus Christ.*

ᵃ Other expound this of Christs inherent and personal righteousness; when he liued in the world, he fulfilled all righteousness, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; ᶜ Which of you, said he, can rebuke me of sinne? yet the world traduced him for a Samaritan, a blasphemor, a forcerer, an enemy to Cæsar, and what not? but in going to his father, he shewed himselfe to be righteous, for ᶠ *without holinesse it is impossible to see God.* And therefore, saith he, so soone as I shall ascend and giue gifts vnto men, the Spirit shall compell the world to confesse that I was righteous indeed, and that I suffered not as an harmefull malefactor, but as an innocent lambe. This saying of Christ was fulfilled on Whitsunday: for no sooner had the holie Ghost descended on the blessed Apostles and giuen utterance, but Peter instantly began to preach, and the maine point of his sermon was this, ᵉ *Hearken, O yee men of Israel, Iesus of Nazareth, a man approued of God among you with great workes and wonders, and signes, which God did by him in the midst of you, as your selues also know; him I say haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine, &c. therefore let all the house of Israel know for a suretie, that God hath made him both Lord and Christ. Now when they heard it, they were pricked*

pricked in their hearts, and said unto Peter and the other Apostles, Men and brethren what shall we doe? So powerfully did the Spirit declare Christs righteousness and conuince them of sinne, who would not acknowledge it before.

Of iudgement, because the prince of this world is iudged already] <sup>h</sup> The Spirit maugre the world shall proue me to be that promised seed of the woman, which should tread down the serpents head, that is, Satan the prince of this world, with all his workes and workmen. And therefore let the diuell rage and rore so much as hee list, he shall not be able to deuoure any that truly belecue, for <sup>i</sup> this is the victorie that ouercommeth the world, and the prince of the world, euen our faith.

He will leade you into all truth] As the Spirit doth correct the word, so direct the Church, not so much by secret and immediat inspiration, <sup>k</sup> as by powerfull operation in the publike ministerie, being effectually present in Gods word and sacraments vntill the worlds end.

The Papists haue <sup>l</sup> no ground here for their vnwritten traditions, nor Anabaptists for their infused reuelations; he taught the Disciples, and the Disciples wrote as they were <sup>m</sup> taught. And the word writtē is the rule of faith, a guide to leade us into all truth; he did not preach another Gospell nor a new Christ, as it is in the text, *hee shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come, he shall glorifie me, for he shall receiue of mine, and shall shew vnto you: all things that the father hath, are mine, therefore said I vnto you, that he shall take of mine and shew vnto you.* Christ spake from his <sup>n</sup> Father, the Spirit from Christ, the blessed Apostles from the Spirit. Whatsoeuer then is contrarie to sacred writ is not an illumination of the holy Ghost, but an illusion of the prince of darknes, <sup>o</sup> blinding the mindes of vnbeleeuers, that the light of the glorious Gospell, which is the image of God, should not shine vnto them. And therefore let vs <sup>p</sup> search the scripture, <sup>q</sup> to the law, to the testimonie, to the Gospels and Epistles, as they be recorded in the holie

<sup>h</sup> Angustin. vbi  
sup. Luther. Melancthon. Culman.  
in loc.

<sup>i</sup> 1. Epist. Ioh. 3. 4

<sup>k</sup> Heming. &  
Zepper. in loc.

<sup>l</sup> Consule Cal-  
uin. Bucer.  
Brent. apud  
Mavlorat. in loc.  
<sup>m</sup> 2. Pet. 1. 21.

<sup>n</sup> Ioh. 7. 16. 17.

<sup>o</sup> 2. Cor. 4. 4.

<sup>p</sup> Ioh. 5. 39.  
<sup>q</sup> Esay 8. 20.

\* Augst. tract.  
97. in Ioan.

Bible, for by these and in these the Comforter leades vs into all truth, & in this life giuing vs all fit, in the next all full knowledge, when as we shall see God face to face.

The Epistle. I AMES I. ver. 22.

*See that ye be doers of the word, and not hearers only, deceiuing your owne selues, &c.*

\* D. Eedsfer. du-  
tie of a King.

\* Deut. 10. 16.

\* Acts 7. 51.

A Scripture which cannot better fit this time of the yeere, then this age of the world; wherein too many make perfunctorie hearing of sermons all both dutie and fruit of their religion, as if they did owe nothing but their eares vnto the Lord; whereas hee who speaketh by the eare to the hart, speaketh to the eare but for the hart; and that we may both heare with reuerence, and beleue to obedience, requireth a kind of *circumcision both of heart and eare*, yea hee denounceth them to be of *uncircumcised eares and uncircumcised hearts*, who by not obeying the word resist the holy Ghost.

[An exhortation, *See that ye be doers of the word, and not hearers only.*

The whole text  
of it owne accord  
falles into 2. parts:

A double rea-  
son enforcing  
the same:

1. A periculo for such  
as declare not the  
word by their works  
are vaine in their  
denotio and deceiue  
themselves.

2. A pramio, who so  
looketh in the perfect law of libertie, and continueth therein,  
(if he be not a forgetfull hearer but a doer of the worke) the  
same shall be happie in his deed.

*See that yee be doers*] All the bels of Aaron and Christ  
ring this peale; Harken, O Israel, vnto the lawes which  
I teach you to doe: for the hearers of the law are not  
righteous before God, but the doers of the law shall bee  
iustified.

\* Deut. 4. 1.  
7 Rom. 2. 13.

iustified. <sup>a</sup> Blessed are they that heare the word of God and keep it. He that hath my commandements, and keepeth them, is he that loueth me, Ioh. 14. 21. <sup>a</sup> *Qui habet in memoria, & seruat in vita; qui habet in sermonibus, & seruat in moribus; qui habet audiendo, & seruat faciendo: aut qui habet faciendo, & seruat persenerando, ipse est, qui diligit me.* <sup>b</sup> *Lex enim Dei tenetur non audiendo, sed obediendo; non lectione, sed dilectione.* So S. <sup>c</sup>. Hierome, *Scripturarum cupimus verba in opera vertere, & non dicere sancta sed facere*: so the rest of the <sup>d</sup> Fathers haue well obserued, that Christian religion consists in practise more then in theorie, being an occupation rather then a meere profession; *De virtute loqui minimum, virtutibus uti, hic labor, hoc opus est, quoth Persius; hoc Sampsonis opus est, said Tertullian.*

<sup>e</sup> Our Apostle doth not meane that wee must satisfie Gods law, declaring his word by our workes in euery point fully; (for, as <sup>f</sup> Aquin determineth, *Implentur precepta in patria perfecte, sed in via imperfecte*) but that wee should vndoubtedly beleue Gods holy Gospell, and so much as we can, endeouour to shew forth our faith in our honest conuersation among men; & hee doth the will of God, who doth the best hee can to doe it, <sup>h</sup> *illud pro facto reputat Deus, quod homo quidem vere voluit, sed non valuit adimplere.*

*Not hearers only* <sup>i</sup> We may not hence neglect hearing to lessen our damnation, for ignorance which ariseth out of contempt doth accuse more then excuse. <sup>k</sup> David hath braded the wicked with this indeleble blot, *noluit intelligere, ut bene ageret*, and S. <sup>l</sup> Paul saith, *If any man be ignorant, let him be ignorant.* <sup>m</sup> If he wil not be taught, he must remaine ignorant to his own perill. Or as it is in the vulgar Latin, *ignorans ignorabitur*, <sup>n</sup> he that will not know God, shall not be knowne of God; for Christ in the last day will say to such as haue refused his counsell and cast his words behinde them, *I neuer knew you*, Matth. 7. 3. We must therefore bee first hearers and then doers of the word. A man may know the will of God and yet not doe

<sup>a</sup> Luk. 11. 28.

<sup>a</sup> August. tract. 75. in Ioan.

<sup>b</sup> Idem epist. 107

<sup>c</sup> Proem. in lib. 3. com. in Ezech.

<sup>d</sup> Clem. Alex. Strom. lib. 1. & 6 Nazianzen. in Monadia.

<sup>e</sup> Calvin. in loc.

<sup>f</sup> 22. quest. 44. art. 6.

<sup>g</sup> Bucer. in Matth. 7. 21.

<sup>h</sup> Bernard. ep. 77

<sup>i</sup> Ardens in loc.

<sup>k</sup> Psal. 36. 3.

<sup>l</sup> 1. Cor. 14. 38.

<sup>m</sup> Theophylact. Calvin. Vatab. in loc. Paul. citat.

<sup>n</sup> Primasius, Aquin. Anselm.



doe it, but hee cannot doe it except hee know it.

For if any man heare the word of God, and declareth not the same by his works, he is like unto a man beholding his bodily face in a glasse. ] God hath giuen euery one two glasses in which hee may behold himselfe, the glasse of the creatures, and the glasse of the Scriptures. Hee may see what he is for his life naturall in the glasse of the world, what hee should bee for his life spirituall in the glasse of Gods holy Saints and of his owne conscience: but the ° Scriptures are the most cleere glasse wherein hee may behold both and conforme himselfe according to Gods image.

Now then as hee that dresseth himselfe by the glasse, doth not only behold the blemishes of his countenance and vnhandfomnes of his trimme, but instantly correct all things amisse, that his fashion & face may be comely: p so we must not reade the Scriptures and heare sermons only to know the sinnes of our soules and deformities of our life, but wee must amend all ¶ *euē by ruling our selues according to the word*; otherwise, saith our Apostle, *We deceiue our selues, and our deuotion is in vaine*. For pure religion arising from the roote of a liuelie faith, euermore brancheth forth into workes of charitie, *visiting the fatherlesse and widowes in their need*, and into workes of innocencie, *keeping our selues unspotted of the world*. If any man among you seeme to be deuout, and refraineth not his tongue but deceineth his owne heart, *his religion is vaine*; ¶ because it doth not attaine the end, as physick is vaine that procures not health to the body; ¶ for in Iesus Christ neither circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue, shewing it selfe in our pure thoughts and vndefiled workes, ¶ *in cordis intentione religio munda, in operis executione immaculata*.

But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deed. ] How the law gendereth vnto bondage and the Gospell vnto freedom, see

° Leo serm. II.  
de quadagesima.

¶ Aquin. & Erasmus para-  
phras. in loc.  
¶ Psal. 119. 9.

¶ Lyra in loc.

¶ Galat. 5. 6.

¶ Glossa.

see Epistle 4. Sunday in Lent. The Papists haue no ground here for their iustification by merit; for as<sup>a</sup> themselues acknowledge, not the Law but the Gospell is the perfect doctrine of libertie, the chiefe worke whereof is to beleeue. \* Secondly, S. James saith not, *ex opere suo*, but in *opere suo beatus*, hee shall be blessed in his worke, not for his worke. He shall be iustified by faith in Christ, manifesting it selfe in speaking well and liuing well, *undefiled before God, unspotted of the world*, refraining his tongue that it hurt none, and endeavouring himselfe to do good vnto all, especially to such as most want helpe, *the fatherlesse and widowes in their aduersitie*.

An hypocrite makes a maske of religion, or rather a very vizard with mouth, eies and nose fairely painted for his purpose, *seeming* (saith our Apostle) *to be devout*; but he that looketh in the perfect law of liberty and continueth therein, *is made perfect in deed vnto all good workes*, not to some kinde of good workes only, but to all and euery good worke, saith<sup>a</sup> Theophylact, and that not after a vulgar manner (as Oecumenius vpon the place) but perfect and absolute, so farre as<sup>a</sup> humane frailtie will permit.

<sup>a</sup> Aquin. Caietan. Rhemists. Em. Sa. in loc. Royard in epist. Dum. 5. post pasch. Ferns ser. 4. Dom. vocem iucunditatis. \* Sarcerius in loc.

<sup>1</sup> 2. Tim. 3. 17.

<sup>2</sup> Com in 2. Tim. 3. idem Primasius.

<sup>a</sup> Marlorat.

The Gospell. Iohn 16. 23.

*Verely, verely, I say vnto you, whatsoeuer ye aske the Father in my name, he will giue it you, &c.*

**T**His weeke is termed vsually Rogation weeke, <sup>a</sup> *rogando Deum*, as being extraordinarilie consecrated about al other weekes in the yeere vnto prayers and supplications. A religious ordination of sincere antiquitie, not a superstitious inuention of vpstart poperie; for it is more then probable, that rogations were in the Church before the daies of S. Augustine, as it is<sup>c</sup> obserued out of his 173 Sermon *de tempore*, preached on Ascension eue, as also out of the titles of other his sermons, *De Dominica*

<sup>b</sup> Ferns serm. 1. dom. vocem iucunditatis.

<sup>c</sup> Baron. annot. in Rom. martyrolog. April. 25.

*nica in rogationibus, and feria secunda, & tertia in rogationibus, tom. 10. fol. 691. 694. 695.*

And though happily some suspect this authoritie, yet it is acknowledged as well by <sup>d</sup> Protestant writers as <sup>e</sup> Popish, that this ancient order was either inuented, or else restored by *Mamercus*, or *Mamertus* Bishop of *Vienne*, long before the time of Pope *Gregory* the great, *anno* 452. The reasons of this holy custome I finde principally to be <sup>f</sup> two: first, because Princes about this time of the yeere vndertake their warres, a point at this instant too well knowne in France. Secondly, because the fruits of the earth being in their blossome are in greatest hazard; in both which respects all Christians haue good occasion at this season especially to pray. The Church then hath well fitted the time with a text, a Gospell of rogation against the weeke of Rogation, inciting all people to pray, and instructing them how to pray.

There bee three words in this Scripture which encourage vs to pray:

1. Because *God is our Father.*
2. Because *hee loueth vs,* *verf. 27.*
3. Because hee hath promised to heare our prayers, *aske and yee shall receiue, verf. 24.* and in the first words, *I say, What soeuer yee aske the Father in my name, he will giue it you.*

So that almighty God being tied vnto vs as it were by a threefold bond, of his fatherhood, loue, promise, can not but heare our prayers and grant our requests. *I say,* yea I <sup>g</sup>swear, *verely, verely, I say, what soeuer,* <sup>h</sup>excepting no fit sute, *ye shall aske,* not another for you, *it shall be giuen you,* it shall cost nothing, only aske and ye shall haue, seeke and ye shall finde, knock and it shall be opened vnto you.

Yea but God heares not the petitions of all men at all times. It is true, that he denieth the suites of some daily, because they ask not duly, according to that of *S. iames,* *ye aske and receiue not, because ye aske amisse.*

Christ

<sup>d</sup> *Magdeburg. cent. 5. col. 693. 742. & cent. 6. col. 343.*  
<sup>e</sup> *Baron. ubi sup. & Maij 11. & annal. tom. 6. fol. 309. 310.*  
*De hoc argumēto scripserant.*  
<sup>f</sup> *Alcimus & Sidorius Apollinaris uti Magdeburg. & Baron. ibidem.*  
<sup>g</sup> *Ferus serm. 2. dom. vocem iucunditatis.*

<sup>g</sup> *Melancthon. postil. in loc.*  
<sup>h</sup> *August. tract. 102. in loan.*

<sup>i</sup> *Chap. 4. 3.*

Christ therefore teacheth vs here, { 1. What to aske, *Whatsoeuer*, &c.  
 2. Of whom to aske, of God the Father.  
 3. How to aske, of God as of a father in the name of Christ his Son, intimating two rules obseruable in our orisons:

1. That wee be not *timidi*, because God is our father.
2. That wee be not *timidi*, standing vpon our owne desert, but relying vpon the merits of Christ, *Whatsoeuer yee aske the Father in my name, he will giue it you.*

*Whatsoeuer* <sup>k</sup> This generall is to bee restrained vnto such suites as are meete for vs to beg as dutifull children, and for God to bestow as a louing & wise father, otherwise hee doth crosse our desire, when as wee craue

<sup>l</sup> *vel* { *mala*, things in their own nature bad, or not good for vs. *ergo* good things for bad ends.

First, when wee shall aske *mala*, things vnlawfull and hurtfull, as exquisit knowledge in poysoning, sorcerie, coniuring, witchcraft, and the like damnable sciences; <sup>m</sup> *Non petitur in nomine Saluatoris, quicquid petitur contra rationē salutis.* If ye, saith Christ, which are euil can giue to your children gifts that are good, how much more shall your father in heauen? What man if his sonne aske him bread, would giue him a stone? or if hee aske a fish, will giue him a serpent? In like manner almightie God as an indulgent father giueth vs our daily bread, and all other things expedient for children aswell concerning this as the next life, but he wil not giue vs a serpent lest it should hurt vs, nor a stone lest unhappily we should hurt other, lest, I say, wee take this stone & fling it at the head of some of his friends; and therefore <sup>n</sup> *Damasceus* aptly described prayer to be *petitio decentium*, a request of such things as are fit for God to giue and vs to haue.

For God denieth often not onely bad things in their

owne

<sup>k</sup> *Euthymius in loc.*

<sup>l</sup> *Maldonat. in Matib. 7.7.*

<sup>m</sup> *August. ubi supra.*  
<sup>n</sup> *Matib. 7.11.*

<sup>o</sup> *Apud Thomam. 2.2a. quest. 83. art. 1.*



owne nature, but also good, if not good for vs. Our father knoweth that Bees are drowned in honey, but liue in vinegar, and that his children are best affected, when they bee most afflicted; hee therefore will not grant vnto the prodigall childe all his portion, lest hee spend it in riot; nor to the lustie gallant alwaies health, that his inward man may bee cured, while the outward is diseased, that the finnes of his soule may be lessened, while the sores of his flesh are increased.

As the learned Physition procureth his patient a gentle ague, that he may cure him of a more dangerous disease, *ut curet spasmodum procurat febrim*: so the spirituall Phytion of our soule, *sepe facit opus quod non est suum, ut ita faciat opus, quod est suum*, he doth often crosse our suites, a worke contrarie to mercie, that so he may shew vs greater mercie; and P albeit in the time of the showre we cannot see thorow the cloud, yet in the end we shall find it was for our weale, saying with the 9 Psalmist, *it is good for me that I haue been in trouble.*

Againe, God will not giue, when wee shall aske good things for bad ends, according to that of S. *James*, *Yee lust and haue not, ye aske and receiue not, because yee aske to consume it on your lusts.* As some desire to be great, that their neighbor may be little, whereas they should desire goods of the world to doe good in the world, for riches are called *bona, non quod faciant bonum, sed unde faciat bonum*, and some desire the gifts of the body, not to serue God or preserue the State, but to bee tall in tipling and strong in drinking. And some desire the gifts of the mind, as learning and vnderstanding, not for instruction of Gods people, but for destruction of the Church; as the Schismatics in their factious inuectiues against the present gouernment, contrary to Christ, for hee made of two one, but they make of one two. Christ conioyned Iewes and Gentiles and made them one congregation, *fecit utraq; unum*, of both one; but they perceiuing the Church at vnitie within it selfe, diuide the coat of Christ without

P Doron basi-  
licon, lib. 1.

9 Psal. 119. 71.

1 Chap. 4. 2. 3.

1 August. ser. 5.  
de verbis dom.  
secundum Mat.

1 Esay 5. 12.

u Ephes. 2. 14.  
x August. contra  
litteras Petilian.  
lib. 2. cap. 70.

without seame, as *Augustine* of the Donatists in his 171 Epistle.

So that it is ordinarie with God for these causes and the like to giue a curst cow short hornes, and to dismisse impudent beggers without an almes, because they beg amisse. For all that is of the world, as the lust of the flesh, the lust of the eyes, and pride of life is not of the Father, it is no gift for a father to giue, saith S.*s* *Iohn*. It is not *quid*, but a nothing, and therefore not within the large compasse of *quæcumq; petieritis*.

It is true that the blessed Virgin did aske wine of Christ, and *b* *James* and *Iohn* desired that one of them might sit at his right hand and the other at his left in his kingdome; and in *c* another place they desired fire from heaven, and yet Christ saith in my text, *hitherto haue yee asked me nothing*; because these things were bad things, at least not good things for them.

But if we shall aske good things and for good intents, according to the good will of our father, he will bestow them vpon vs, howsoeuer he deferre our suite for a time: first, that we may desire *d* *magna magnè* great things with great earnestnes, as our Sauour declares in the parables of the importunate friend, Luke 11. and importunate widow, Luke 18. Secondly, that God heereby might the more commend his benefits and blessings, for that which is easily got is soone forgot, *itaq; cum aliquando tardius dat, commendat dona sua non negat*. Thirdly, God heares not all men at all times for all things, lest we should imagine that hee grants our requests out of fatall necessitie, not as a louing father out of liberall bountie. *e* *Si semper exaudiret omnes, non iam ex voluntate liberat, sed ex quadam velut necessitate facere videretur*. Fourthly, God doth often deny the same thing that wee craue, that hee may conferre vpon vs better things, *f* *non tribuit sapè quod volumus, ut quod malimus attribuat*.

Fifthly, God heares our prayers in spirituall things, albeit wee doe not instantly feele so much; *g* as a traueiler after

*y* 1. Epist. 2. 16.

*z* *Ardens in euangel. dom. 5.*

*post pasch.*

*a* *Iohn 2. 3.*

*b* *Mark. 10. 37.*

*c* *Luke 9. 54.*

*d* *August. ser. 5. de verbis dom. secundum Mat.*

*e* *Ambros. orat. de obitu fratris Satyri.*

*f* *August. ep. 34. g* See *D<sup>r</sup>. Haywood* preface before *Sanctua-*ie for a troubled soule.

after meate recouereth his strength to trauell further, although hee eate sometime without any taste or appetite; so meditations and prayers, which administer both fewel and flame to deuotion, incense in vs some spirituall strength, howsoeuer for a time wee feeble little spirituall solace. So that in conclusion if wee continue deuout, we shall assuredly find our Sauours promise to be most true, *Whatsoener you shall aske the Father in my name, he will giue it you.*

The second maine point of this scripture to be further examined, is, of whom we must aske, to whom wee must pray?

<sup>h</sup> Hom. concerning prayer, part. 2.

<sup>h</sup> The Church of Englād requireth especially foure conditions in such a one:

1. That he be able to help.
2. That he be willing to help.
3. That he be such an one as may heare our prayers.
4. That hee vnderstand what wee lacke better then our selues.

<sup>i</sup> Melancthon. loc. Theolog. in explicat. 1. precepti.  
<sup>k</sup> Praefat. in lib. de ecclesia triumph.

<sup>l</sup> De beatitud. sanctorum, c. 17  
<sup>S.</sup> prima propositio, & <sup>S.</sup> est tamen notandum.  
<sup>m</sup> 22. quest. 83 art. 4.

If these things are to be found in any other, sauing only God, then we may call vpon some other besides God. If not, <sup>i</sup> *idem est fingere multos Deos & sanctos mortuos invocare*, to worship old Saints is to make new Gods, praying vnto dead men is dishonorable to the liuing God, a speech highly taxed by <sup>k</sup> Bellarmine in the ruffe of his rhetoricke, yet handled gently with the fist of his logick; for himselfe being a Iesuite is ashamed of the blasphemous phrases vsed in the Romane Missals, as *Maria mater gratie, sancte Petre miserere mei, salua me, aperi mihi adiutum caeli*, &c. These are our words indeed, but our meaning is not so, <sup>l</sup> saith he, that the Virgin, or Peter, or any Saint should conferre vpon vs any grace in this life, or glorie in the next; the which is acknowledged also by the Rhemists in their annotations vpon the first of Timothy, 2. 5. Herein agreeing with <sup>m</sup> Aquin and other schoolmen, affirming that our prayers are to bee made to God alone, *tanquam per eum implenda*, but vnto the Saints, *tanquam per*

per

per eos impetranda; yet S.<sup>n</sup> Paul saith expressely, there is one God and one mediator between God and man, the man Christ Iesus. And S.<sup>c</sup> Iohn; If any man sinne, we haue an aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sins; and my text here, Whatsoener ye shall aske, not in *Maries* or *Peters* name, but in my name, &c.

The Papists haue coyned three distinctions for answering to these three places; vnto that of *Paul*, they say, Christ is the sole mediator of redemption, but not of intercession, *Papae est mediator ad mediatorem Christum*, we need a mediator of intercession vnto Christ the mediator of redemption: & but this distinction will not serue, because *Paul* in that text speakes of prayer and intercession, as it is apparent in the beginning of the chapter; *I exhort you that first of all prayers, supplications, intercessions and giuing of thanks be made for all men.*

To that of S. *Iohn*; If any man sinne we haue an aduocate, &c. their answer is, that Christ is our chiefe aduocate, Saints and Angels are secundarie: but *Augustine* citing this scripture, saith, if S. *Iohn* had offered himselfe to bee an aduocate, as *Parmenian* placed the Bishop betweene God and the people, he should haue bin no good Apostle but Antichrist, for y word *aduocate* is borrowed of Lawyers, and signifieth him onely that doth plead the iustice of his clients cause. A stranger in the Court may become a petitioner vnto the Iudge, & intreat fauour for the person guiltie, but aduocates are proctors & patrones of their clients, as *Ciuiilians* tell vs, and therefore though Angels in heauen & Saints on earth are petitioners in our behalf to God, yet Christ alone is our aduocate, who can plead his iustice bestowed vpon vs; for Christ is our aduocate in that he is the reconciliation for our sins: If any man sin, we haue an aduocate with the Father Iesus Christ the righteous, and he is the reconciliation for our sins; as if S. *Iohn* should argue thus; He which must be an aduocate, must first of all be a reconciliation for vs, no saints can be a reconciliatio for vs, ergo, no saints can be aduocates.

Q

The

<sup>n</sup> 1. Tim. 2. 5.

<sup>o</sup> 1. Epist. 2. 1.

<sup>p</sup> Bernard. apud Rhem. 1. Tim. 2. 1 D. Fulk, Calvin, & Marlorat in loc. Paul. citat.

<sup>r</sup> Rhemist in 1. epist. Ioan. 2. <sup>c</sup> Lib. 2. contra epistolam Parmenian. cap. 8.

<sup>t</sup> Lexicon iuris ciuil, dict. aduocatus.

<sup>u</sup> Perkins preamble before his exposition of the Lords prayer: & Zanchius in 1. Epist. Ioan. c. 2.



<sup>x</sup> De beatitud.  
sanctorum, c. 10.  
§. ad primum  
ergo.

The last distinction  
is <sup>x</sup> Bellarmines, inti-  
mating that a mā may  
become mediator be-  
tweene disagreeing  
parties three waies :

1. By declaring which hath  
wrong, and so there is no con-  
trouersie, for Protestants & Pa-  
pists agree, that God is the par-  
tie grieved.
2. By paying the creditor for the  
debtor, and so Christ alone is  
our mediatur.
3. By desiring the creditor to  
forgiue the debtor, and in this  
sense, saith hee, Saints and An-  
gels are our mediators.

<sup>y</sup> 22<sup>a</sup>. quæst. 83.  
art. 4.

<sup>z</sup> Apud Magde-  
burg. cent. 10.  
col. 275.

<sup>a</sup> Apud D. Mort.  
Apolog. lib. 1.  
cap. 67.

<sup>b</sup> Cassander.  
consultat. art. 21

<sup>c</sup> In Habac. c. 1.  
num. 32.

I answer, that this distinction is contrarie to the do-  
ctrine of their schooles, and practise of their Church ;  
<sup>y</sup> Aquin doth auow that our prayers are effectually by the  
merits of Saints ; and *Bonauentura*, that *Mary* can and  
may by the right of a mother command her son Christ :  
and <sup>z</sup> *Giselbertus* ; *Maria consolatio infirmorum, redemptio*  
*captiuorum, liberatio damnatorum, salus uniuersorum* : and  
<sup>a</sup> *Ozorius* the Iesuit ; *Caput gratia Christus, Maria collum,*  
*quia omnis influxus à capite per collum derivatur* : and <sup>b</sup> so  
Christ in his kingdom of glorie continueth in subiection  
vnto his mother ; it is *Mary* that doth bruse the serpents  
head, *ipsa conteret caput*, as their new Bible corrected and  
allowed by the *Tridentine* Councel, although (as <sup>c</sup> *Ribera*  
confesseth ingenuously) the Hebrew text, the Chalde pa-  
raphrase, the translation of the Septuagint, and all good  
Latin copies reade otherwise.

<sup>d</sup> See D. Fulk in  
1. Tim. 2. 5.

And as for their practise, Christ in their publike pray-  
ers and priuate deuotions is made a mediator<sup>d</sup> by the pa-  
tronage of Apostles, intercession of martyrs, interuention  
of Confessors, by the blood of *S. Becker*, by the helpe of  
*S. Rook*, by the merits of all Saints. And howsoeuer they  
bragge that the conclusion of all their Collects is *per Je-  
sum Christum Dominum nostrum* ; yet indeede they make  
Christ but halfe a mediatur and aduocate. Whatsoeuer  
the Iesuit prates in the schooles, this the people practise  
in

in the Church, holding Angels & Saints immediate mediators able to satisfie and to saue, peruerting the whole Psalter of *David* with *Te Deum*, *Benedictus*, *Quicumque uult*, *Nunc dimittis*, all to the honor, or rather indeed dishonor of the blessed Virgin.

Moreouer, if wee shall admit euery particular Saint in the Popes Calender for a mediatour and aduocate, wee shall not only worship vnknowne gods, as *Paul* told the Athenians, *Acts* 17. 23. but also vnknowne men. For it is doubted, and by Papists of best note, whether there were any *S. George*, *S. Christopher*, *S. Katharin*; Cardinall *e Belarmino* doth confesse that the legends of these three Saints are vncertaine and apocryphal, according to the censure of Pope *f Gelasius*, and *Cesar & Baronius* hath acknowledged as much of *Quiriacus* and *Iulitta*, *h* declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane martyrologie* 23. April, hee takes vp *Jacobus de Voragine* for his leaden legend of our *English George*.

I thinke the Papists in great anger and malice to the State haue robbed England of her Saint; *S. Denny*s is for France, *S. James* for Spaine, and other Saints are allowed and allotted for other countries, only poore England is bereaued of her *George*, they leaue none but God to reuenge all our quarels, as wee pray in our Liturgie, *Give peace in our time O Lord, because there is none other that fighteth for vs, but only thou O God*. For which honor and fauour all English hearts are bound heartily to thanke them.

I write not this to dishonour that noble Order of the Garter, dedicated vnto *S. George* by the most renowned King *Edward* the third. For (vnder correction, and *saluo semper honore ordinis*) I take the *George*, which adorne those right honorable Worthies, to be symbolicall only, signifying, that a valiant Christian Knight should alway be readie to fight against the Dragon, and other enemies of the Church and State whatsoever.

*e De beatitud. sancti. cap. ult.*

*f Con. Rom. eccles. dist. 15. & Annal. Tom. 6. ad annum 291. fol. 650. h De Martyrolog. Roman. cap. 2.*

*1 Polydor. Virgil. Ang. hist. lib. 19. fol. 378.*

*k Psalme 25.1.  
See the Church  
hom. concerning  
prayer, part. 2.*

*l Psal. 7.10.*

*m Ex varijs in  
Matth. locis,  
hom. 17.*

*n Rom 8.15.  
o Galat. 4.6.*

*p Rom. 8.26.*

*q Augustin in  
Psal. 85.*

But grant that all the Saints in the Popes Calender were sometime men liuing on earth, and now blessed soules in heauen; how shal we know, whether they know the particular wants of euery particular man? our *k* prayer is a lifting vp of the minde and powring out of our soule before God, not a labour of the lips only, but an inward groning of the Spirit; now faints and angels vnderstand not the secrets of our thoughts, only God *l* trieth the ver-y heart and reines, and therefore we must inuocate God alone.

Againe, suppose they did know the meaning of the soule, yet to worship and inuocate them is derogatorie to the gracious promise of Christ in the text, *verely, verely, I say vnto you, &c.* Christ is the Master of Requests in the Court of heauen, there is no neede (as *Chrysostome* speakes) of any porter or mediatour or minister, but say thou thy selfe, Lord haue mercie vpon me, and God will be present, while thou art yet praying, hee will say, I am come.

Thus I haue shewed whom we must aske, namely God alone, not the Father only but the Son and holie Ghost also: for albeit *Father* bee taken here personally for the first person in the Trinitie, yet being a word of relation, it implieth the Son, and the Father and the Son are not without the Spirit; we cannot consider God the Father, but in the Sonne, and the Sonne makes vs his children by the holy Ghost, called the spirit of *n* adoption, & the spirit of the *o* Sonne crying in our hearts *Abba father*; and therefore we must pray to God *the Father in the name of God the Sonne, by the & powerful assistance of the holy Ghost.* And to what person soeuer the prayer is directed in word, wee must alway remember to include the rest in mind, neither confounding the persons nor diuiding the substance, as *Athanasius* in his Creed. If this one principle were well vnderstood, it would be no difficultie to conceiue how Christ may both pray for vs, and in vs, and be prayed to of vs. *q Orat pro nobis, orat in nobis, oratur à nobis.*

*nobis* : He prayeth for vs, as our aduocate; in vs, by his holie spirit; prayed to of vs as our euerlasting father. Esay 9.6. *Oramus, ergo, saith Augustine, ad illum, per illum, in illo;* We pray to him, by him, in him.

The last point to be considered is, how we must aske, wee must pray to God as a father, in the name of Christ his Sonne. The first clause teacheth vs to pray with great confidence; for what can he denie to vs who made of vs his enemies, seruants; of seruants, sonnes; of sons, heires? Galat. 4. 7. and yet with all <sup>r</sup> reuerence, for a sonne honoreth his father: if God then be our father, where is his honour? Malac. 1. 6.

The second clause forbids all presumption and swelling with an opinion of our own vertue, for we must not begge of our father in our owne name, nor in any Saints name, but in the name of Christ: and when our suite is obtained it is grace, not desert, *it shall be giuen you*. For as David out of his loue to Ionathā was louing also to Mephibosheth, although he was deformed and lame: so God is mercifull vnto vs wretched and deformed sinners for Christs sake in whom he is well pleased. And the words *in nomine meo* may comfort vs <sup>u</sup> against two great impediments in prayer; vnworthinesse, and distrust. For when our Sauour saith, *aske in my name*, hee would haue vs set his worthinesse against our vnworthinesse, and his promise against our distrust, in so much that a Christian soule may dispute with God after this manner: O most gracious Lord God thou hast said it, and thy blessed Sonne hath sworne it, *aske and yee shall haue*. At this instant I arrest thy promise, beseeching thee most humbly to pardō all my sinne, the matter of this suite is expedient for me to craue, and fit for thee to giue. And I desire it for good ends, according to thy good will; and as for the manner of my petition I begge it as a dutifull childe, of thine hands alone who art a most mercifull father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine owne

Q 3

but

<sup>r</sup> *Augustin. lib. 2. de serm. Dom. in monte. Quid enim non det filijs petentibus cum hoc ipsum antea dederit ut filij essent?*  
<sup>r</sup> *Geor. Nyss. lib. de orat.*

<sup>r</sup> *2. Sam. 4.*

<sup>u</sup> *Heming. possit. in loc.*



but in his name who came into the world to saue sinners, of which I am chiefe. Thou wilt not the death of a sinner, and hee will the life of a sinner. O father of compassion and God of mercie, whose word is a will, and whose will is a power, who doest promise nothing but that which thou doest purpose, and purpose nothing but that which thou doest performe; suffer me, I pray thee, which am dust and ashes to speake a few words vnto thy mercie. Lord if thou wilt not the death of a sinner, what necessitie is there that I should be damned? and if thou desire that a sinner should be conuerted, what difficultie is there that I should be saued?

No, no, good God the diuel trembleth at thy presence, and if all the sinnes of tenne thousand worlds were balanced with the least of thy mercies they could hold no weight, much lesse can the wickednes of one poore soule sway thy powerfull and euermercifull will.

O sweete Sauour, I belecue that verely, which thou saist here, *verely, verely*. I haue asked *the Father*, and the Spirit witnesseth vnto me that the Sonne hath obtained my suite: because O God it is easie to thy power, and vsuall to thy mercie, and agreeable to thy promise: *Verely, verely, I say vnto you, what soeuer ye shall aske the father in my name he will giue it you.*

The Epistle. 1. PETER 4.7.

The end of all things is at hand, be ye therefore sober  
and watch vnto prayer.

Saint Peter in this  
Some text exhorteth  
vnto many duties, and  
those concerning

Our selues, vers. 7. } Sobrietie.  
Watchfulnes.  
Prayer.

Thought; Aboue all  
things haue feruēt  
loue among your  
selues, vers. 8.

Our neigh-  
bours, in

Deed; Be ye harbe-  
rous one to another  
without grudging,  
vers. 9.

Word; As euerie  
man hath receiued  
the gift, euen so mi-  
nister the same, &c.  
vers. 10. 11.

God; that God in all things may be  
glorified through Iesus Christ, &c

All which exhortations hee doth raise from this one  
ground, that the end of all things is at hand.

Now there  
be two kinds  
of end:

Finis consummatus, according to that of  
the Wiseman, Heare the end of all, feare  
God and keepe his commandements.

Finis consumens, 7 as in this place the end,  
that is, the destructiō of the world, and

of all things in the world is at hand, 7 wee are they vpon  
whom the ends of the world are come: so Saint Peter ex-  
pounds himselfe, vers. 5. Christ is readie to iudge quick and  
dead, the particular death of euerie man seuerally, the  
generall doome of all men and all things ioyntlic.

2 Ecclesiastes  
12. 13.

7 Aquine, Cal-  
uin, Sacerius  
in loc.

2 1. Cor. 10. 11.

<sup>a</sup> *Lorinus in loc.*

<sup>b</sup> *Heb. 10. 37.*

<sup>c</sup> *Lib. de quaest. octoginta tribus quest. 58. & de cat. rudibus, cap. 22.*

<sup>d</sup> *1. Epist. Ioh. 2. 18.*

<sup>e</sup> *2. Pet. 3. 4-9. 10. 11.*

<sup>f</sup> *Psal. 7. 13.*

<sup>g</sup> *Luke 21. 34.*

<sup>a</sup> Thy end, and the end is at hand, be ye therefore sober.

*Is at hand* That Christ shal come to iudgement is certaine, when hee shall come most vncertaine: see before Gospell 2. Sunday in Aduent: but his comming cannot be farre off, <sup>b</sup> *Yet a very little while, and hee that shall come will come, and will not tarrise.* For as a man who is a little world; so the world which is a great man hath his infancy, childhood, youth, middle age, old age. The time (saith <sup>c</sup> *Augustine*) from *Adam* to *Noe* was the worlds infancie, from *Noe* to *Abraham* his childhood, from *Abraham* to *Dauid* his youth, from *Dauid* to the captiuitie of *Babylon* his middle age, from the captiuitie of *Babylon* vnto Christ his old age, from Christ vnto the end of all things his dotage. For euer since the world hath as it were gone vpon crutches, & therefore now cannot stand long. If *S. Iohns* age was the <sup>d</sup> *last houre*, then our times are luredly the last minute. Let not Atheists aske, <sup>e</sup> *Where is the promise of his comming?* for the Lord is not slack concerning his promise (as they count slacknes) but is patient towards vs, and would haue no man to perish, but would haue all men come to repentance. But the day of the Lord wil come as a theefe in the night, in which the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt up; seeing therfore that all these things must be dissolued, what manner persons ought we to be in holy conuersation and godlines? Almighty God hath already <sup>f</sup> *whet his sword*, and bent his bow and made it readie; now (saith *Gregorie*) the longer his draught, the stronger his shodde. His feete are of wooll, but his hands of iron; he is long in comming, but when he doth come he will strike home: brusing his enemies with a rod of iron, and breaking them in peeces as a potters vessell. Oppresse not your hearts with sursetting and drunkenesse, as <sup>g</sup> *Christ*, but be sober and watch vnto praier, as our Apostle, lest that day come on you at vnawares.

I will not contend with the Romish and Rhenish Interpreters

interpreters about the translation of *μεγέθυοντες*, seeing <sup>h</sup> Pa-  
pists of the best note read as we doe, *be yee sober*, and not  
according to the vulgar Latin, *be yee wise*. The <sup>i</sup> Philoso-  
pher excellently, *μεγέθυοντες* *quasi* *μεγέθυοντες* *την σφύραν*: or  
as <sup>k</sup> other, *quia* *μεγέθυοντες* *την σφύραν*. There is so great agreement  
betweene sober men and wise, that I make no difference  
betweene them in this text; only note S. Peters order, first  
we must be *sober*, and then *watching in prayer*. A drunken  
man is vnfit for euery good office, that therefore we may  
watch, it is necessarie wee should be sober; and that wee  
may pray, wee must watch also. Some will be sober and  
yet not watch, other wil watch but not to pray for them-  
selues, but to pray vpon other, *ut* *ingulenti homines fur-*  
*gunt de nocte*. Some will pray, but their spirits are sleepeie.  
This exhortation then is fit and full, *Be ye sober and watch*  
*unto prayer*.

*Watch*] The best remedie for the sweating sicknesse is  
to haue a good keeper who will not suffer vs to sleepe: so  
watchfulness is the best keeper of our drowisie soules. He  
that is sober and awake hath his wits about him alway  
both to defend himselfe and offend his aduersarie. <sup>1</sup> *Wee*  
*are the children of light, and children of the day, we are not of*  
*the night, neither of darknesse. Therefore let vs not sleepe as*  
*other doe, but let vs watch and be sober, and that*

in regard of our { Tenement.  
Landlord.  
Enemies.

He that dwells in a ruinous house dares not sleepe in a  
tempestuous night, lest it fall vpon him, or lest theeu-  
es digge thorow his walles, and robbe him: our bodies in  
which our soules dwell are <sup>m</sup> earthly tabernacles, as hou-  
ses of <sup>n</sup> clay whose foundation is in the dust, euery storme  
of trouble doth impugne, euery little discaise impaire the  
state of this our citie.

Good cause then haue we to watch and pray, lest our  
house fall suddenly, and the fall thereof be great. And so  
much the rather because wee know not when our great  
Landlord

<sup>h</sup> Caietan, *Ua-*  
*tablus, Clarus,*  
*Salmeron, Tu-*  
*rianus, &c.*  
<sup>i</sup> Arist. in *Ethic.*  
<sup>k</sup> Lorin. ubi su-  
pra.

<sup>1</sup> 1. Thess. 5. 5.

<sup>m</sup> 2. Cor. 5. 1.  
<sup>n</sup> Job 4. 19.





of the Psalmist, Commit thy suite to the Lord, and put thy trust in him, and hee shall bring it to passe. So that there is a double *oportet* in prayer, the one *necessitatis*, and the other *officij*. Prayer is needfull in respect of our dutie to God, for hee made all other creatures for man, and man for himselfe, that hee might be glorified in all things through Iesus Christ. And needfull in respect of our owne necessitie, for faith is the key which openeth the coffers of Gods treasure, and prayer is the hand to draw it out. *Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you.* See Gospell appointed for the last Sunday.

Wherefore seeing euery man may pray, and must pray, let vs bee watching in prayer, <sup>u</sup> not in one, but in many prayers <sup>x</sup> assiduous and frequent in deuotion, and that not with a drowisie but with a waking spirit, *vigilate in orationibus.* See before, *Cum spiritu tuo, & sursum corda.*

But aboue all things haue fernernt loue. ] For he that hath loue will be sober and watch in prayer, lest in disorder hee might vnhappyly wrong his neighbor. He that hath loue will be *harberous*, and that without grudging. He that hath loue will as hee hath receiued the gift euen so minister the same, that God in all things may be glorified through Iesus Christ. See Epistle for Quinquagesima Sunday.

Loue shall couer the multitude of finnes ] He doth not meane that charitie couereth our own sinne, but the trespasses of other, and that not before God, but before men only. For our Apostle doth allude vnto that of <sup>z</sup> Salomon, *Hatred stirreth up strife, but loue couereth all trespasses.* A rule concerning our ciuill life, teaching vs not to be curious or cruell in examining the faults of our brethren, but rather to dissemble many things amisse, <sup>b</sup> forgiuing one another, euen as God for Christs sake forgane vs. And therefore the glosses of Papists vpon this text, Loue shall couer the multitude of finnes ( *in c futuro iudicio ne pateant aeterna ultioni,* <sup>d</sup> Charitable workes of mercie cause remission of finnes in the sight of God, <sup>e</sup> operit, id est condonari facit

<sup>1</sup> Psal. 37. 5.

<sup>u</sup> Aquin in loc.  
<sup>x</sup> Lorin &  
Glosse.

<sup>y</sup> D. Fulk in loc.  
& Kytius in epist. Dominice.  
exaudi.  
<sup>z</sup> Prou. 10. 12.

<sup>a</sup> Melanct. in loc. Salomonis citat.  
<sup>b</sup> Ephes. 4. 32.  
<sup>c</sup> Caietan. & Lorin.  
<sup>d</sup> Rhemists.  
<sup>e</sup> Em. Sa. in Proverb. 10. 12.

¶ Gloss. apud A-  
quin. in loc.

8 Dr. Fulkin  
Luk. 7. 47. &  
Perkins exposit.  
Lords Prayer,  
as we forgive,  
&c.

h Com. in Luc. 7.  
de respon. Iesu  
Simonem argu-  
entis.

*facit à deo; ne sit quod puniat deus*) are both impious and improbable.

Whereas it is objected, *Many sins are forgiven her, for she loved much*, & answer is made that our Saviours argument is not from the cause to the effect, but from the effect to the cause: many finnes are forgiven *Mary*, therefore she loved much, as the words following intimate, *to whom a little is forgiven he doth love a little*. Our loue towards other is not the cause of Gods loue toward vs: but contrariwise Gods loue the cause of our loue. When he doth forgive many finnes, and giue much grace, then we loue much and couer a multitude of finnes in other. If he forgive but a few finnes, and giue but little grace, then we shew but little mercie. For as a man walking vnder a wall in a cold sunny day is heated of the wall which first receiued heate from the Sunne: so he that sheweth mercie to other, hath first receiued mercie from God. And this our blessed Saviour declareth in the parable of the two debtors (as S. <sup>h</sup> Ambrose notes) according to man he trespassed more, who did owe more: but by the mercies of the Lord the case is altered, hee loues more, which ought more, when his debt is forgiven. How euery man ought to minister according to the measure of his gift and abilitie; see Epist. 2. and 3. Sunday after Epiphanie.

The

The Gospell. I O H N 15.26.

*When the Comforter is come, whom I will send unto you from the Father, &c.*

White : when  
the Comforter  
is come,  
&c.

Describing the whole sacred Trinitie, I will send the spirit from the father. Describing y<sup>e</sup> holie Ghost in particular, the Comforter, the spirit of truth, proceeding from the Father, &c.

This speech  
of Christ is  
like y<sup>e</sup> checker,  
halfe

Blacke : These things have I said unto you, because yee should not bee offended. Foretelling the manifold afflictions of his followers in that enemies of holy religion shall

Intentionally kill their soule : they shall excommunicate you. Actuellie destroy the bodie : yea the time shall come that who-soeuer killeth you will thinke that he doth God service.

<sup>1</sup> Petrus Tenorius Archbishop of Toledo, hauing a long time considered the weightie reasons on each side whether King Salomon was damned or saued, in fine caused him to be painted vpon the walles of his Chapell halfe in hell, and halfe in heauen. This picture is a lively representation of a Christian, in respect of his manifold troubles he seemes half in hell : againe, hauing tasted the first fruites of the spirit, he is halfe in heauen. Now the reason why God hath mingled crosses & comfort together are many : first, to shew the difference betweene this world  
and

<sup>2</sup> Corinus cap. 2.  
Prolegom. in ec-  
clesiasten.



<sup>k</sup> Apoc. 7. 16. 17  
<sup>l</sup> Luke 16. 24.

and the next, in the life to come we shall either in heauen haue all comfort without any <sup>k</sup> crosse, or else in hell all crosses without any comfort. <sup>l</sup> *Dives* tormented in that infernall flame, cannot get so much as a drop of cold water to coole his tongue: but in this life mercie and miserie, grieve and grace, good and bad are blended one with the other. If we should haue nothing but comfort, earth would be thought heauen; if nothing but torment, hell would be reputed a fable. God therefore makes vs taste of his spirit, and the worlds spite, couering our bitter pils with sweete sugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing else but a *sorrowes ioy*.

<sup>m</sup> Reusner. in  
 Symbolis.

<sup>n</sup> Philip. 3. 8.

Secondly, God doth mingle these to keepe vs in the right way: for if wee should haue nothing but comfort, wee would be too proud, <sup>m</sup> *nimum boni nihil mali*: if nothing but the crosse, too poore; but both these together make a good temper. Worldly trouble weineth vs from the vanities of this life, spirituall comfort makes vs desire the ioyes of the next, <sup>n</sup> esteeming all things dung and drosse to gaine Christ.

<sup>o</sup> In Ferus ser. 2  
 dominic. exaudi.

Thirdly, God doth adde the crosse to comfort for the triall of our faith and patience, that in our greatest miserie we might stirre vp the gifts of his spirit in vs, assuring our selues if God be with vs, nothing can preuaile against vs. Affliction and persecution doth bring vnto the world-

ly man a ° threefold incommoditie :	{	Before it come, <i>fear</i> .
		When it is present, <i>sorrow</i> .
		When it is past, <i>haired against his enemie</i> .

<sup>p</sup> Acts 21.

But the Comforter is a present helpe against all these: First, he taketh away feare before trouble: for as fire doth harden the potters earthen vessell, making it stiffe and strong; so when our hearts are inflamed with that heauenly fire of Gods holy spirit, it makes vs of an vndanted courage, willing and able to suffer tribulation. Example hereof S. *p Paul*, who when *Agabus* foretold that the

Iewes

Iewes should binde him at Ierusalem, and thereupon the brethren earnestly besought him that he would not goe thither : answered, *What doe yee weeping and breaking my heart ? for I am readie not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.*

Secondly, the Comforter doth allay present sorrow, for S. Stephen being full of the holie Ghost, did make (saith *Greg. Nyssen*) the ring of his enemies round about him as a crowne to his head, and euery stone they cast at him as a Diamond, enduring his martyrdome so cheerefully, that giuing vp his ghost he laid his head vpon the hard stones as vpon a soft pillow to sleepe, and that sleep was *portus mortis & porta vite.*

Thirdly, the Comforter being the spirit of meeknes and loue, takes from vs in our persecution all reuenge, making vs to loue our enemies, and to blesse them that hurt vs and hate vs.

*¶ Tormenta, carcer, ungula,  
stridensq; flammis lamina,  
atq; ipsa poenarum ultima  
mors, Christianis ludus est.*

Here by the way note the reason why the Church allotted this Scripture for this Sunday, betweene the feasts of Christs ascension and Whitsonide: Christ in his ascension promised to send the Comforter, Acts 1.8. and at Pentecost hee performed his promise, Acts 2.4. Againe, Christ at his ascension inioyned his Apostles *to teach all nations*, and on Whitsonday he gaue the blessed spirit to comfort and assist them in that great and troublesome businesse, that as their preaching should procure tribulation, so the Comforter assure consolation.

*When the Comforter is come, whom I will send vnto you from the Father*] These words (as *expositors* obserue) first point out al the three persons in the sacred Trinitie, then paint out, as it were, the person and offices of the holie Ghost in particular. We may descry the three diuine persons in that Christ saith, *I will send the spirit fro the father.*

*¶ Acts 7.55.  
Orat. de Sancto  
Stephano.*

*¶ Prudent. hym.  
de Vincentio  
martyre.*

*¶ Matth. 18.19.*

*¶ Iansen. concord. cap. 135.  
& Zepper. con. 1  
in loc.*

<sup>x</sup> Du. Bartas ex  
Lombardo sent.  
lib. 1. dist. 2.

*In<sup>x</sup> sacred sheets of either Testament  
tis hard to finde an higher argument,  
More deepe to sound, more busie to discusse,  
more usefull knowne, unknowne more dangerous.*

<sup>y</sup> Bellarmin. cat.  
cap. 2.

For explanation of this ineffable mytterie Diuines vse many familiar exāples, of all which I will only propound one. <sup>y</sup> If three persons in the world called *Peter, Paul, and Iohn*, should haue one and the same soule, and one and the same body, they should be called three persons, because one is *Peter*, another *Paul*, and the third *Iohn*: and yet they should be one man only, and not three men, not hauing three bodies, nor three soules, but one bodie and one soule. This is not possible amongst men, because the being of a man is determinate and limited, so that it cannot be in many persons. But the being of God is infinite, and therefore the selfesame being and the selfesame Diuinitie of the Father is found in the Sonne, and in the holy Ghost, and yet they are but one God only, because they haue the ~~same~~ being, the same power, the same wisdom, the same goodnes, &c. But leauing this high point which I desire rather humbly to adore, then curiously to explore, I come to the description of the third person, as the words of my text leade me, *When the Comforter, &c.*

<sup>z</sup> 2. Cor. 1. 3.

<sup>a</sup> Luke 2. 25.

God the Father is a comforter, euen *the<sup>z</sup> father of mercies and the God of all comfort*: God the Sonne is a Comforter, euen *the<sup>a</sup> consolation of Israel*: how then is God the holy Ghost *the Comforter*? Answer is made, that as in holy Bible works of power are ascribed especially to God the Father, and works of wisdom to God the Son, so works of loue to God the holy Ghost. Comfort then being a great worke of loue towards vs, is attributed principally to the blessed Spirit, <sup>b</sup> *Who doth helpe our infirmities, and maketh request for vs with sighs which cannot be expressed.*

<sup>b</sup> Rom. 8. 26.

<sup>c</sup> Combis compend. Theolog.  
lib. 1. cap. 9.

*Is come*] Not <sup>c</sup> *nomo loco*, for the Comforter is God, and God is euerie where: but *nomo modo*, which came to passe on the feast of Pentecost, according to that of our Euangelist,

<sup>d</sup> Euangelist, the holy Ghost was not yet giuen, because that Iesus was not yet glorified. <sup>e</sup> *Illa spiritus sancti datio, vel missio post clarificationem Christi futura erat qualis nunquam antea fuerat. Neq; enim antea nulla erat, sed talis non fuerat.* See Epistle for Whitsonday.

*Whom I will*] How did Christ send the Spirit, when as the Spirit did send him? Esay 48. 16. *The Lord God and his spirit hath sent me.* <sup>f</sup> *The spirit of the Lord is upon me, and hath sent me to preach good tidings vnto the poore, to binde up the broken harted, &c.* Al which our Sauour applieth to himselfe, Luke 4. 21. *This day is this scripture fulfilled in your eares.* Answer is made by S. <sup>g</sup> Hierome, that the Spirit sent Christ *iuxta fragilitatem carnis assumpta*, not as he was God, but as he was man. <sup>h</sup> Againe, the redemption of the world being *opus ad extra*, was common to all the three persons in Trinitie, so God the Father did send, God the holy Ghost send, God the Son himselfe send himselfe, the Father in respect of his eternal election, the Sonne in respect of his meritorious passion, the holy Ghost in respect of his effectuall application is author of our saluation. But if wee consider here sending *tanquam opus ad intra*, God the holy Ghost did not send the Sonne, but the Father and the Sonne send the holy Ghost. The Father alone begets, onely the Son is begotten, and the blessed Spirit proceeds from both.

*Send vnto you*] Sending doth not alwaies import inequality but order onely, for one equall may send his fellow by consent, and an inferiour his better by counsell. See S. *August. de Trinit. lib. 4. cap. 20. Lombard. sent. lib. 1. dist. 15. Thomas 1. part. quest. 43. art. 1. 2. &c.*

*From the Father*] This one clause doth ouerthrow two wicked assertions, one of *Arrius*, another of the *Greeke Church*. *Arrius* affirmed blasphemously that Christ was not very God of very God equal to his Father as touching his Godhead: heere Christ himselfe tels vs plainly that he is coequall, *I from the Father will send*, <sup>i</sup> making himselfe of the same power and authoritie to send.

R

Againe,

<sup>d</sup> cap. 7. 39.

<sup>e</sup> *Augustin. de Trin. lib. 4. c. 20.*

<sup>f</sup> Esay 61. 1.

<sup>g</sup> *Com. in Isaie cap. 48. & Thomas part. 1. qu. 43. art. 8.*  
<sup>h</sup> *Augustin. de Trinit. lib. 2. c. 5 & Lombard. sent. lib. 1. dist. 15*

<sup>i</sup> *Iansen. ubi sup.*



\* Rupertus com.  
 lib. 12. in Ioan.  
 & Ramus de  
 religion. lib. 1.  
 cap. 19. Idem  
 Calvin. Marlo-  
 rat. Maldonat.  
 & Rhem. in loc.  
 1 Rom. 8. 11.  
 m Galat. 4. 6.

\* Sixt. Senen.  
 Bibliothec. lib. 6.  
 annot. 187. &  
 Perkins exposit.  
 Creed. art. 1 be-  
 lieue in the holy  
 Ghost.  
 • Billarmin. cat.  
 exposit. art. Cre-  
 do in spiritum  
 sanctum.

P Esraſmus ex-  
 planat. ſymbol.  
 catech. 4.

\* Again, this claſe doth abundantly confute that error  
 of the Greeke Church, holding that the holy Ghoſt did  
 onely proceed from the Father and not from the Son: /  
*from the Father wil ſend: Ergo, the bleſſed Spirit procee-*  
*deſh from both. And ſo the ſcripture calſ him elſewhere;*  
 ſometime the ſpirit of the Father, as <sup>1</sup> *if the ſpirit of him*  
*that raiſed vp Ieſus from the dead dwell in you, &c.* Some-  
 time the ſpirit of the Son, <sup>m</sup> *God hath ſent forth the ſpirit*  
*of his ſonne into your hearts, which crieth Abba father.*  
 And Rom. 8. 9. *If any man hath not the ſpirit of Chriſt, the*  
*ſame is not his.*

Now then as the holy Ghoſt is called the ſpirit of the  
 Father, not only becauſe ſent of the Father, but alſo be-  
 cauſe proceeding from the Father, (as Chriſt in the text,  
*When the Comforter is come, who I will ſend unto you from*  
*the Father, even the ſpirit of truth which proceedeth of the*  
*Father*) ſo likewiſe the ſpirit of the Son, not onely be-  
 cauſe he is ſent of the Sonne, <sup>n</sup> but alſo becauſe he pro-  
 ceeds from him, and receiueth of his. And therefore the  
 firſt Conſtantinopolitan Councell added to the Creeds  
 Apoſtolicall & Nicen this claſe, that we ſhould beleue  
 in the holy Ghoſt, *the Lord and giuer of life, who procee-*  
*deſh from the Father and the Son, who with the Father and*  
*the Son together is worſhipped and glorified.* • As a lake is  
 deriued from ſome riuer, and the riuer from ſome foun-  
 taine, and yet al is one and the ſame water: ſo the Father  
 as a fountaine produceth the Son as a riuer, the Father  
 and the Son as a fountaine and a riuer produce the ho-  
 ly Ghoſt as a lake: and yet the Father and the Son and  
 the holy Ghoſt are not three Gods, but one God only.

The Spirit] Glorious Angels & bleſſed ſoules are both  
 ſpirits and holy, how then doth this title diſtinguiſh the  
 third perſon in the bleſſed Trinitie? becauſe God is cal-  
 led the holy ſpirit *Catechoen*, as being the chiefe ſpirit  
 and moſt holy maker of al created ſpirits and giuer of al  
 holineſſe, from whom commeth euery good and perfit  
 gift. Why this name is attributed to the third perſon in  
 Trinitie,

Trinitie, rather then to the first or second; see before the Creed : art. *I beleue in the Holie Ghost.*

*Of truth* It is obserued by *q Maldonate* that truth among the Hebrewes is vsed sometime for stabilitie, so the Comforter may bee called *the spirit of truth* in that hee shall abide with vs for euer, *Iohn 14. 16.* But I follow the common current of Interpretors, affirming that the Comforter is the Spirit of truth, & *formaliter & effectiue* being himselfe truth, and *leading vs into all truth*; and here we must obserue a secret *Antithesis*, other spirits who despise Christ and his Gospell are spirits of errour, but the Comforter is the spirit of truth and cannot lie. This spirit, saith Christ, *shall testifie of me*, and ye being filled with this spirit *shall witnesse also* : no man can say that Iesus is the Lord but by the holy Ghost, and who is a liar, saith our *Euāgelist*, but he that denieth that Iesus is Christ? if his spirit dwell in you, *ye neede not that any mā teach you, but as the same anointing teacheth all things, and it is true and not lying.* All such as want this guide are tossed hither & thither with euery blast of contrary doctrine; but the children of God, *led by the spirit of truth*, are like mount *ſion* which cannot be remoued.

If any shall aske whether the Spirit shall teach euery truth, answere is made that hee leades vs into all knowledge which is meete & necessarie for vs in this present world. He doth not deliuer euery truth vnto euery man, nor all that shall be knowne hereafter vnto any man: for in this life we receiue but *the first fruits and the earnest of the spirit.* Now the first fruits are properly but an hādfull or twaine of corne to a whole field containing many furlongs & acres of ground, and the earnest in a bargain it may be is but a penny laid downe for the paying of a thousand pound. Here the gifts of the Spirit are by measure, *We know in part, and prophecie in part: but when that which is perfect is come, then that which is imperfect shall be abolished.* In this world *Moses* saw but Gods back, *Iohn* but his shade, but hereafter al that loue the comming of

*q Com. in Iohn.  
14. 17.*

*ſ Joh. 16. 13.  
Caluin. Zepper.  
Maldonat. in  
loc.*

*1. Cor. 12. 3.*

*1. Epist. 2. 22.*

*2 Rom. 8. 14.  
1 Psal. 125. 1.*

*2 Rom. 8. 23.  
2. Cor. 1. 22.*

*1. Cor. 13. 9. 10*

the Lord shall see God face to face. Wee receiue the first fruits here, but in heauen we shall enioy the full haruest of our hopes.

*Which proceedeth of the Father*] The Papiſts to maintaine that all doctrine neceſſary to ſaluation is not contained in holy ſcriptures, affirme that y<sup>e</sup> Godhead of the holy Ghoſt and the proceeding from the Father and the Sonne, cannot be found in expreſſe words of the Bible, but only proued by their vnwritten traditions: as if the bleſſed Spirit could not be God, vnleſſe hee be allowed of the Church of Rome. *Niſi homini Deus placuerit Deus non erit*, as <sup>d</sup> *Tertullian* in the like cauſe. We ſay that *Athanaſius*, *Baſil*, *Nazianzen*, *Ambroſe*, *Cyrl*, *Auguſtin* in their ſeueral treaties of this one point alleage manifold testimonies of holy writ, which evidently demonſtrate the holy Ghoſt to be God. I wil only name two: the firſt is *Acts 5. verſ. 3.* *Then ſaid Peter, Ananias, why haſt Satan filled thine hart, that thou ſhouldeſt lie vnto the holy Ghoſt?* And then in the next verſe following, *thou haſt not lied vnto men, but vnto God.* Vpon which words <sup>e</sup> *Auguſtine* and <sup>f</sup> *Ambroſe* reaſon thus: In that *Peter* firſt named the holy Ghoſt, and inferred inſtantly thou haſt lied vnto God, it is plaine that the holy Ghoſt is called God.

The ſecond text is, *1. Cor. 6. 20.* *Glorifie God in your bodie: ſwhat God, but the holy Ghoſt, whoſe temple our bodies are?* verſ. 19. *Your bodie is the temple of the holie Ghoſt.* And therefore *Frier h Ferns* honeſtly writes, *ex ſcripturis aperto conſtat ſpiricum ſanctum eſſe Deum.*

Now concerning the proceeding of the holy Ghoſt from the Father and the Son, *S. i Auguſtine* doth auow peremptorily that it is the doctrine of the Prophets and Apoſtles, and that hee proues in his owne iudgement ſo ſufficiently, *lib. 1 5. de Trinit. cap. 26.* that he concludes in the 27. chapter of the ſame booke: *Cum per ſcripturarum ſanctarum testimonia docuiſſem de utroq; procedere ſpiritu ſanctum, &c.*

And whereas the Papiſts in this point are all for the bare

<sup>c</sup> *Hard. conſut. of B. Lewels apolo. part. 2. cap. 1 diuiſ. 2.*

<sup>d</sup> *In Apologetico.*

<sup>e</sup> *Contra lit. Tertulian. lib. 3. c. 48 & con. Maxim. lib. 3. cap. 21.*  
<sup>f</sup> *Lib. 3. de ſpirit. ſanct. cap. 10*  
<sup>g</sup> *Auguſt. ubi ſup. & epiſt. 66.*  
<sup>h</sup> *174. Idem Primasius & Auſelmus in 1. Cor. 6.*  
<sup>i</sup> *Ser. 10. in die Pentecoſt.*  
<sup>j</sup> *Lib. de fide ad Petrum, cap. 11.*

bare letter, and expresse words, it is plain that the blessed Spirit proceedeth from the Father, in this text; and as plaine that he proceedeth from the Sonne, Reuel. 1. 16. and 19. 15. conferred with Esay 11. 4. and 2. Theff. 2. 8.

If any shall aske the difference betweene begetting and proceeding, and why the holy Ghost is not said to be begotten, as well as to proceed: I answer with <sup>k</sup> Augustine, *Fides adfit & nulla quaestio remanebit*: and with <sup>l</sup> Ambrose, *Non philosophis sed piscatoribus creditur, non dialecticis sed publicanis. Aufer argumenta ubi fides quaeritur*. And with our Euangelist, the Spirit must teach vs, and not we the Spirit, it doth suffice that wee speake as he will haue vs speake, namely, that *the Father is made of none, neither created nor begotten. The Sonne is of the Father alone, not made nor created, but begotten. The holy Ghost is of the Father and of the Sonne, neither made nor created, nor begotten, but proceeding.*

*They shall excommunicate you*] Where <sup>m</sup> note that the chiefe persecutors of Christ and his followers are not open Atheists, or Turkes, or Iewes, but such as hold great places in the Church, Antichristians and Pseudo-christians, and therefore this prophetic doth aime at the present Church of Rome directly, whose cut-throte diuinitie consists especially in *excommunicatiō and killing*. Nay the Romish butchers in their hellish crueltie goe far beyond this prophetic, for they doe not only thrust the liuing Saints out of the Church: but also the dead at rest out of the Church-yard. When <sup>n</sup> Harding wanted arguments he came to this terrible threat: *I advise you Master Iewel and your brethren not to bestow great charges about your tombes and places of buriall, lest the time come, as most certainly it shall come (vlesse God for our sins viterly forsake our countrey) when your carcases shall be digged out againe, and serued as the carcases of heretikes haue bin many hundred yceres. As the blood of Abel shed by Cain: so the bones of Martin Bucer abused by these Canibals, crie to God from the earth. I pray thee therefore good*

<sup>k</sup> Epist. 146.

<sup>l</sup> De fide ad Gratian. lib. 1. cap. 5.

<sup>m</sup> Zepper. com. 1. dominic. excludi.

<sup>n</sup> Reioinder to Master Iewels replie against the sacrifice of the Masse, pag. 187.



reader examine these words of my text againe and againe, and consider of whom, and by whom, and for whom they were spoken. And know that the clause, *who soever killeth you will thinke that hee doth God service,* doth evidently demonstrate that an erroneous conscience is no warrant for thee why thou shouldest not ioyne with the conformable Protestant, against these Bull-mongers and blood-suckers, of whom our blessed Sauour here,  
*They shall excommunicate  
you, &c.*

**FINIS.**

